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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., March 15, 1923

NEW SERIES
VOLUME XXV, No. 11

Senator John Sharp Williams voluntarily retired from office on the fourth of March after many years of distinguished service in both branches of the United States Congress. His ideals of statesmanship have been high, and he has proven himself the equal of any in debate. He has never been a demagogue, but has followed his conscience and hence has served his country and his state well. The public press tells of his declining to attend a dinner in his honor by members of the Senate, that he might take his last dinner in Washington with a former saloon keeper who had been made a door-keeper in the Senate chamber by the influence of Senator Williams.

He ought to join the Campbellites, or better still ought to be born again. A lady writes us of a man who lives near a Baptist church, and teaches that Christians do not now have the Holy Spirit, that we are saved by "holding out". He is said to oppose all the church does and teaches, and makes those about him generally miserable. Will you join in prayer that he may be saved.

It used to be said that the only good Indian was a dead Indian. But it will have to be revised somewhat as Jackson Barnett, an Indian in Oklahoma, has given \$550,000 to Bacone College, an institution maintained by Northern Baptists for the Indians.

Harry F. Young, the "human spider", fell from the tenth story while climbing the wall of a hotel in New York. He bore on his back a sign "Safety Last", and it is said that people in the windows heard him say, "I can't make it, I can't make it" as he passed.

A Commercial Appeal editorial says: "A Christian preacher who does not preach the inspiration of the Scriptures is no longer Christian. He should stop claiming to be Christian and thus deal fairly with his fellowmen."

Pastor Linton reports a B. Y. P. U. organized at Wayside church in Yalobusha county, and making good progress. Also the church now has a Sunbeam Band and a Girls' Auxiliary and is in every way in good condition.

Mrs. Nolan, the only woman in the next United States House of Representatives, is classed with those who oppose the Volstead law for prohibition enforcement, taking her place with the "wets".

Baptists who go to the Baptist World Alliance in Stockholm ought to leave their tobacco behind as Swedish Baptists consider its use unchristian.

W. W. Kyzar, formerly enlistment missionary in Mississippi, will go to Stockholm at the expense of his church at Blytheville, Ark.

F. W. Ayer, prominent advertising man for many years and an influential Baptist, died last week in New York state.

Pastor Winston Borum will go to Stockholm at the expense of his church, Queensborough at Shreveport.

Rev. P. C. Barkley, once pastor at Macon, Miss., has recently become pastor at Lakeland, Fla.



MR. VIRGIL POSEY
of Jackson, Miss.,

who will have charge of the music at our great convention

Mr. Posey is a great singer and Mrs. Posey is one of the best pianists in all the country. They have planned some great music for us. The Glee Clubs from the colleges will have a part in the music and with other things Mr. Posey has planned we are sure our music will be the best we have ever had. We are going to have a musical program that will cause us all to want to be on time.

Be sure to write to Mr. J. E. Byrd, Mt. Olive, Miss., for your identification certificate so you can get your round trip ticket.

Dr. S. E. Tull, pastor First Baptist Church, Jackson, Tenn., has been recalled to his former pastorate at Pine Bluff, Ark. This is a great compliment to him and a fine exhibition of confidence. Pine Bluff First Church is said to have the largest Sunday School in Arkansas and to be one of its best churches. Dr. Tull has done a great service in the First Church of Jackson, where he has stood for the whole Bible against all sorts of unbelief, and has won a great victory for truth. He was pastor at Greenwood, Miss., when their church was built. Since that he has been pastor at Paducah, Ky., Temple, Texas, and of the First Church, New Orleans.

A hundred miles in a Ford gave the editor the opportunity of preaching to the saints at Canton, and at Lottville where Deacon J. W. McKay and others from Canton have organized a Sunday School in the public school building. Pastor Wooten's sickness gave the occasion of our going. The Baptists of Canton have made great progress in the last few years, and the organization of the church is thorough and efficient. It was an inspiration to look in on the Sunday School under the leadership of Supt. Smith-Vanez and a pleasure to be in his home. These Canton Baptists are the right kind.

The Interracial Campaign, Atlanta, Ga., is sending out some interesting figures by way of contrast and comparison. For instance, the negro death rate is 18.4 per 1,000 as against 12.8 of the whites, just 50% higher. Infant mortality averages twice as high among negroes as among the whites. The death rate from tuberculosis and typhoid is three times as high. The life expectancy among the negroes is 40 years against 54 years for the whites. It is said that in the South more than 200,000 negroes are seriously ill all of the time from preventable causes. This entails a financial loss upon them probably of about \$100,000,000 per year. Of the 225,000 negro deaths in the South each year, it is estimated that 100,000 might be prevented. These figures are eminently suggestive and call upon both races for an earnest, honest effort to remedy matters.—Baptist Witness.

"A School of Evangelism" is a pamphlet by Arthur B. Strickland, published by the Pennsylvania Baptist State Mission Society, 701 Chestnut street, Philadelphia. It comprises seven lessons, beside the introduction. These lessons embrace The Divine Plan, The Divine Precedent, The Pathway to Power, Essential Elements, Spiritual Diagnosis, Use of the Bible, A Campaign of Local Church Evangelism. There are larger books which every pastor and some others ought to read; but this little booklet will be very helpful to pastors who will wish to train their church members for soul winning in preparation for a meeting. The book sells for fifteen cents a copy or \$1.50 a dozen.

If you purpose to go to the Baptist World Alliance at Stockholm, Sweden, in July, send stamped envelope with your application to Dr. E. Y. Mullins, Southern Baptist Theological Seminary, Louisville, Ky., and he will send you a certificate of membership as a representative from the Southern Baptist Convention. It would be well for you to get a similar statement from Dr. R. B. Gunter of Jackson, Miss.

In Nyak, N. Y., people who had never been members of any church, most of whom had not been to church for years, got together and formed a church, as "the only possible solution of the evils afflicting the community". We are not surprised that many evils had been afflicting the community, but they will have to send for a missionary just as Cornelius did.

The Baptist Standard reports that the trustees of the Fort Worth Seminary recently voted to offer the institution to Southern Baptists. The total assets of the Seminary are more than \$1,500,000. It was decided to confer the degree of Master of Theology only on those who have a college diploma, but certificates of graduation will be given others who do the same work.

Is it not passing strange that anybody should imagine that he is proclaiming his purpose to give his life to the obedience of Christ by being baptized, if that baptism is not just what Jesus commanded, but has been altered to suit the pleasure or convenience of the one who is baptized?

THE DEBT OF THE FOREIGN MISSION BOARD AND HOW IT WAS MADE

By J. F. Love, Cor. Sec'y.

In great distress I announce to the denomination that the Foreign Mission Board owes at this time more money than at any time in its long history.

Last year at this time we had borrowed something more than \$300,000. This year we have borrowed \$990,000, and another draft for \$70,000 has already arrived and must be paid within ten days.

1. In the first place we have had less money to operate on this Convention year than we had for the previous year. When we entered upon the year 1921, we had and reported to the Convention a balance in the banks of \$933,631.39. As explained at the time, this was not an actual balance because it was covered by letters of credit which had been sent to the fields and upon which drafts coming in would consume it. The present year began with a balance of \$103,342.43 only, against which also Letters of Credit were outstanding. The present indebtedness is not, therefore, due to larger appropriations than last year, but to a smaller amount of money with which to operate.

2. There were many matters essential to the care of the work which had, because we lacked money, been deferred until they could not be deferred longer, and had to be taken care of this year or disaster must befall strategic points in our last operations.

3. Our foreign mission work has been tremendously enlarged and therefore larger support has been made necessary for it. Let it be remembered, however, that the enlargement was made on the instructions of the Southern Baptist Convention.

4. Another fact: The Board has appointed 227 missionaries since the Campaign was started, 43 of them during the last twelve months. This has cost money.

5. The Board has kept its appropriations well within the amount which the denomination designated for it out of the Campaign funds.

6. If the Campaign pledges had been paid and the Foreign Mission Board had received the 4 Million Dollars a year, or 15 Million Dollars to date, we would instead of a debt amounting to \$990,000.00 have on hand cash amounting to approximately 6 Million Dollars, or if not cash, we would have saved for the cause of Christ greatly by taking care of many things which we have had to allow to suffer.

7. The debt is not due to extravagant administration. The Foreign Mission Board has by rigid economy kept its home expenses far below the expenses of any foreign missionary society in America which is doing work on any such scale as we are. We are not paying anything like a half or a fourth of the office rent nor have we as fourth as many secretaries to handle the work as other similar mission boards have.

BUT WE HAVE A DEBT. A debt was made inevitable. What are we going to do about it? That is the question which the denomination must decide. It is my duty to inform the denomination that we cannot take care of our present foreign mission work without a much larger income. The denomination is spending 32 Million Dollars at home where it is spending in all the rest of the world a Million and three-quarter Dollars. We cannot at this rate keep the Board out of debt and save our Foreign Mission Program from collapse.

But there are some simple ways by which we can prevent disaster. I name three of these and ask others to proclaim them.

We can pay the debt on the Foreign Mission Board by paying our Campaign pledges. The Foreign Mission Board has kept its expenditures within these pledges and we promise the denomination that if the pledges are paid, our debts will be paid.

We can not only get out of debt but keep

out of debt if (1) those who are able to do so will make to this greatest and most imperiled of all Christian enterprises special gifts beyond their Campaign pledges; (2) there are many Baptists who have had such blessing from the hand of the Lord that they can in an emergency of this sort and to save a holy cause which is seriously imperiled make gifts to it in addition to and above their Campaign pledges, and can thus help to relieve the situation immediately.

If our people really want to keep Foreign Missions out of debt and to save their Foreign Mission Program from collapse, let them, therefore, give a reasonable part of their regular benevolences for this great work.

Pay your pledges and get the Board out of debt; then give a fair proportion of your gifts and bequests to this great cause and keep it out of debt.

May the Spirit which our ascended Lord promised to His disciples descend upon Southern Baptists at this time and help them to behave as men and women who have entered into the passion and suffering of Christ.

A NEGLECTED OPPORTUNITY

A letter comes from a good woman who is a patient in a North Texas hospital. She writes:

"I have just read with alarming interest your editorial on 'Activities of Catholics'. Any informed person knows the facts you stated to be true. I have not been here very long, but long enough to observe one of their activities. The most frequent visitors we have are Catholics. The sisters, in company with other Catholic women, visit through the wards at least once a week, sometimes oftener. The priests visit their members at least once a week. They do not offer us their literature, but it is always to be found on the tables and mantels after they have gone. In the ward where I am there are eleven women, five of whom are Baptists, not a Catholic; yet they are Catholics who offer us their services. I have never seen a Baptist minister here, and only one woman has come as a general visitor and let herself be known as a Baptist. Our people do not realize that they are letting someone else use their opportunity for service. It means so much to us to have someone bring a cheerful greeting and tell us something of the outside world. I only hope that our Baptist people will make better use of their opportunities."

This letter prompts us to make three observations. First, we are permitting Catholics and others to make large use of opportunities which we ourselves are neglecting. By their extensive use of literature, by their provision for the sick in their hospitals, and by their schools, they are recruiting their ranks. Their zeal is to be commended, even though the papal system and methods merit condemnation. Our zeal should outstrip theirs, and we should manifest, in a practical way, more concern for our brothers and sisters who are shut off, by affliction, from the world's activities and who hunger for the sympathetic word.

This leads us to raise the question whether or not we are fulfilling our ministry to the sick. Remember the words of Jesus at the judgment, "I was sick and ye visited me." Or will it be, "I was sick and ye visited me not?" Inasmuch as we minister unto those who are sick we minister unto Christ. Only those of us who have been in hospitals can sympathize with those who, day after day, linger on the bed of suffering and long for some friendly visit or encouraging word from those who pass their way. Let us take more time to visit the sick in their homes and in the hospitals. Many a time our own souls will receive a blessing. Ofttimes we will learn new lessons of faith and courage and our own hearts will be strengthened.

There is still another lesson: the use of literature. Wherever Catholics or others go, they leave behind them the printed page, and their message abides after the messenger has gone his way.

We have yet to realize the tremendous power of literature. Let us permit no one to excel in the right use of it. Through helpful little tracts which we may carry along with us, or the Christian periodical or the helpful book, let us scatter the message of light wherever we go.

There is never a more favorable season to reach the hearts of men and women than when they are sick. Let us with true, Christ-like compassion, minister unto them and cheer them with the assurance that they are not forgotten. If you cannot visit them in person, send the written message of sympathetic appreciation. Let us redeem the time which God has given us.—Baptist Standard.

SCIENCE AND CHRISTIANITY

By Rosewell G. Lowrey, Professor of Education,
Blue Mountain College, Blue
Mountain, Miss.

The assertion, sometimes made, that Science and Christianity are enemies and have always been so, will not bear the light of history. Albertus Magnus won his title of "the Great" in the church. Roger Bacon was a Franciscan monk and a friend of popes and prelates. It was the corrupt clergy of England, stung by the lash of his scathing denunciation of their vices, who instigated his persecution in retaliation. Galileo, champion of the Copernican theory, was first attacked by his fellow scientists, and it was they who continued the war on him till he was destroyed.

Every thing in the universe resists change. It is human nature to scorn new ideas. Jesus of Nazareth and Copernicus alike found scientists, philosophers, and religious men unready to receive them. The law of inertia compels every great thinker to face persecution. Yet the law is good, for only truth can overcome it.

John Calvin believed in witchcraft, and thought his belief a necessary part of Christian faith. It takes a great mind to distinguish between the extraneous and the essential. A man sometimes refuses to permit the surgeon's knife to remove a growth without which he would be stronger, and more vigorous.

Every change in Christian belief brought about by an advancement of science has left the church in healthier condition, because it has lopped off some non-essential and focussed attention more completely on Jesus and his message. The passing of belief in witchcraft was such a change.

God lives. God loves order; not chaos. God is a God of law. That is why science and religion are not two different things, but are two phases of the same thing. They are both a study of God.

Science holds now that there is only one kind of force in the world. Light, heat, motion, electricity simply manifest this force in different ways. Science is almost ready to say that there is only one kind of matter. Billions of electrons move in you and me; and others like them have their orbits in the farthest star. Thus the search for the great Unity progresses. Thus Science learns what Christianity knew long ago.

Can Christianity learn from Science?

"Faith is the substance of things hoped for, the evidence of things not seen." Who ever saw an atom; or electricity; or chemism? The scientific man lives and works by faith.

The man of science knows that for success he must learn God's laws and put himself in line with them. By law he flies through air; by law his eyes search the limitless confines of space; by law his words circle the earth with the speed of light. His power is as great as his knowledge of the laws of God. When he transgresses those laws he is helpless.

The God of the Universe is the God of men's souls. Let Religion learn from Science, and Science from Religion. They are sisters. Two things are needful—faith and obedience. All power is given unto the man who has these two.

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CHURCHES SHOW MARKED GROWTH DURING 75 MILLION CAMPAIGN PERIOD

By Frank E. Burkhalter

During the four years that will have intervened by May since the 75 Million Campaign was projected at Atlanta, there has been a remarkable development in practically every phase of Southern Baptist effort, according to a preliminary comparative report that has been prepared by Dr. E. P. Alldredge, secretary of survey, statistics and information of the Baptist Sunday School Board.

Among the net gains for the four years which Dr. Alldredge points out (he bases his information on the annual reports of the churches to their district associations) are 881 ministers, 2,723 churches, 118,609 in the average number of baptisms administered annually, 480,208 members, 3,536 Sunday Schools, 485,626 pupils, 7,320 B. Y. P. U. s, 222,709 members, and 5,694 local W. M. U. organizations, while the increase in the annual offerings to various objects show an advance of \$9,470,918 for local church expenses, \$5,190,625 to missions, education and benevolences, and \$14,656,183 to all causes. The advance in the value of local church property during the four years has been \$45,868,421. A total of 770,568 baptisms have been administered by the churches since the Campaign began and the number of B. Y. P. U. s has increased 150 per cent. The total reported gifts to missions, education and benevolences for the four year period are given at \$42,877,167.

In many respects, the growth during 1922 has been remarkable, according to the summary Dr. Alldredge has been able to prepare from the minutes of the district associations. There was a gain of 596 ministers for the year, though it is evident that this gain is due partly to improved methods for assembling complete information.

Other gains for 1922 include 232,442 baptisms, net increase in church membership of 147,253, new Sunday Schools to the number of 1,034, new pupils to the number of 97,180, while the B. Y. P. U. reports 1,974 new organizations with a gain in membership of 84,448. The most outstanding advance of all, however, is in the value of local church property, the advance there for the year being \$12,438,485.

With the gains of last year the total Southern Baptist membership in the homeland is 3,367,636, the number of Sunday Schools is now 21,184 with an enrollment of 2,244,834, B. Y. P. U. s 12,574 with a membership of 406,459, and W. M. U. organizations 18,467. The total value of the local church property is now given as \$114,842,513. Contributions to local causes last year amounted to \$22,412,741.01, the gifts to missions and benevolences totalled \$10,101,370.10, and to all causes \$32,514,111.11.

Compared with other denominations last year's gain of membership by Southern Baptists far outdistanced any other denomination in the country, save the Catholics, and the Catholic gain reported is for the country as a whole rather than the South. Compared with the Southern Baptist net increase of 147,253, Northern Methodists report a net gain of 87,277, Southern Methodists 64,167, Northern Presbyterians 34,557, Lutherans 49,017, Disciples 35,000, Congregationalists 19,046, Episcopalians 15,787, Northern Baptists 87,000 (estimated) and Catholics 219,158.

Our people will be interested to know that Brother Lightsey, who has been for many years a missionary and colporteur of the Convention Board, reports 20 per cent more books sold this year in January and February than for the same period last year; and nearly twice as many subscriptions to the Record sent in in the same time this year as last year. The number of books going up from 470 to 562, and the subscriptions from 65 to 129.

AT SUMNER

At the time of my coming to Sumner I began to inquire immediately as to how many of the people were reading the Record. I found only six or eight subscribers. These felt that the Record would be of great personal benefit to our entire membership and that it would also be a powerful agency in their denominational development if we could just get it into their hands. This conclusion was easily reached. How were we to get each family to become a subscriber was our problem. It occurred to us that anything designed to bring a like blessing to all should be offered to all and that all should be asked to share the expense proportionately just as all other expenses were shared. By talking to a number personally, giving explanations of our plans, it was readily agreed that it was reasonable and fair. It was included as an item of our local budget and passed without a question.

It has been one of the most significant things done during my stay here and I believe it can be as successfully done in any place where the effort is made. Try it.

J. A. BARNHILL.

AT COMO

You wrote me last week asking me to tell you how the Record was put on the budget, but as I was not here at that time I could not tell. But I have just returned from a fine week end at Crenshaw and want to tell you what they did over there.

After services Sunday I called a meeting of the church and told them that I had been thinking about getting the Record in every home in the church, and after a few remarks and questions it was unanimously voted to do so.

Then, we decided to have our meeting in July, with the pastor doing the preaching and to get a singer to help.

Monday afternoon Mrs. Eure and I went to the ladies' meeting and after an inspiring program by that band of consecrated women, there was a meeting of the Sunday School teachers and officers. After having the Six Point Record System explained to them by the pastor they decided to adopt that system. Then they voted to have a weekly teachers' meeting.

We left Crenshaw very much helped spiritually and glorying in the work of the Lord.

Both my other churches are in good shape. Hardy being a noble small band, and willing to do. I hope to put the Record on the budget there the next first Sunday. Como already had the Record and are making great strides in the work.

OTHO A. EURE.

Any pastor will do well to get his church to put the price of the Record to every family in his church, into the local budget. I speak as one who has had experience. Two of my churches have already put the Record in the local budget. The result has been just what every wide awake pastor expects: The whole membership is reading and appreciating the Record and are becoming interested in all of the denominational work. One man, in particular, said to me a few days ago, "Brother Cooke, I am frank to say that I had never seen the object of the 75 Million Campaign until I commenced reading the Baptist Record. I have been against it, but now I know it was because I did not see it in the true light. I thank God for that paper." Brother, it will awake many in your congregations, just as it did this honest, sincere brother who had not been in harness because he did not know. There are many who are longing to have the truth if they only knew it. The Record tells them.

J. G. COOKE.

Dr. G. W. Truett will preach at First Church, Jackson, Wednesday morning, March 28th, in the interest of the Campaign.

REFERS TO KU KLUX KLAN

Judge Odom of Bastrop Parish, La., had this to say in charging the grand jury whose business it was to investigate the Mer Rouge troubles.

The judge in referring directly to the Ku Klux Klan in his charge said:

"The violation of the law to which I have called your special attention has been laid at the door of the Ku Klux Klan. Whether that organization is responsible for these outrages or not, is a matter which does not concern you in the slightest. You are not here to unmask klansmen or to disrupt the Ku Klux Klan as an organization. You are to present and indict criminals without regard to their affiliations.

"Before the law all men, whether they be members of the Ku Klux Klan, the Masonic fraternity, the Knights of Columbus, the B'Nai B'rith or the Methodist Church, stand precisely upon the same plane: they are all equal. You are to deal with men, not with organizations, societies or fraternities.

"If in your deliberations you become convinced that a certain citizen has violated the law, it would never occur to you that you should then inquire whether he was of the Christian or Hebrew faith or whether he was a Mason or a Woodman of the World, and if such a course should be suggested to you, you would feel insulted. Why, then, should you be concerned over the question whether these crimes were committed through the Klan as an organization or by klansmen as individuals?

"I make these suggestions, gentlemen, in the hope that I may impress upon you the fact that it is your sworn duty to help enforce the laws of the state regardless of sentiments, and regardless of the affiliation or creed of the individual who violates them."

BAPTISTS AND OTHERS

Modernists follow speculation; Baptists follow history.

Unitarians seek virtue without faith in Christ; Baptists find virtue in faith in Christ.

Unionists advocate the exchange of pulpits, a common communion table and the historic episcopate. Baptists are satisfied with Christ as the only Bishop of souls, the Lord's Supper for believers only and pulpits where the pure, full gospel is preached.

Lutherans come to the Scriptures through their creeds; Baptists come to their confessions of faith through the Scriptures.

Roman Catholics come to Christ through the Church; Baptists come to the church through Christ.

Pedobaptists come to faith after baptism; Baptists come to baptism after faith.

Quakers magnify the inner light above the Scriptures; Baptists magnify the Scriptures above the inner light.

Episcopalians put Christian education before Christian experience; Baptists put Christian experience before Christian education.

The "New Church" accepts Swedenborg's interpretation of the Scriptures; Baptists accept no man's interpretation of the Scriptures.

Adventists make more of the second advent than of the first; Baptists make more of the first than of the second.

Mystics bring their ideas to the Bible for confirmation; Baptists get their ideas from the Bible.

Saint Bridget started on a foreign mission wondering whether she would need a Bible. Baptist missionaries as soon as they learn a foreign language set to work translating the Bible for the people.

Roxbury, Mass.

W. E.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Of many notices, whether direct or in the form of resolutions of 10 words, and marriage notices of 25 words, inserted free. All other these amounts will cost one cent a word, which must accompany the notice.

IS PAUL A PROPHET?

The word prophet is not here used in a loose sense, but to describe a man who speaks under the control of the Holy Spirit and so speaks for God. A prophet, in the sense the word is used in the scriptures, is a man so inbreathed by the Holy Spirit that the message which he brings is the very word of God, and as such is absolutely true, authoritative and final on the subject of which it treats. Did Paul so speak or write in the epistles which he has left to us?

There is a disposition among some to make a distinction between what Paul said and what Jesus said. This is sometimes only half consciously entertained and sometimes outspoken. The printing of the words of Jesus in red letters in the New Testament has a hurtful effect on some readers. By this they are led to attribute superior importance to what Jesus said over the words of Paul. And some will possibly say, Was not Jesus God, and was not Paul a mere man? Yes, but if Paul spoke under the inspiration of the Holy Spirit, it was the Holy Spirit and therefore God who speaks to us through Paul.

Now this is the question we are studying: Did Paul speak under the control of the Holy Spirit? Did the Spirit of God speak through him? The subject cannot here be treated exhaustively, but answered briefly. Jesus himself promised the Holy Spirit to be with his apostles in the establishing of His Kingdom. He said, "I will send you another comforter. He shall guide you into all the truth. He shall take the things which I have said unto you. He shall bring to your remembrance all things that I have said. It is not ye that speak, but the Holy Ghost. These promises and prophecies may not have exclusive reference to the production of inspired writings, but they will include them. And that they do include them may be seen from what the apostles themselves said of their writing. There is in their letters the tone of assurance and finality everywhere in evidence. They write as having authority. Paul says, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds". A preacher today might make this claim in some sense, but there are other claims in the epistles which he dare not make. For example, Paul says: "If any man thinketh himself to be a prophet, or spiritual, let him take knowledge of the things that I write unto you, that they are the commandment of the Lord". There were some who laid claim to special spiritual illumination. Paul says it cannot supersede the things he writes. On the contrary if one has a special spiritual gift he will be able to recognize the authority of the written word.

Some have thought they found an exception to this where Paul writes in 1 Cor. 7:10, "I give charge, ye not I, but the Lord", and in verse 12 he says, "But to the rest say I, not the Lord". The meaning here is not that Paul speaks in one verse by inspiration and in the next that he does not. Such a method of inspiration would be utterly confusing and worthless. But in one instance he is quoting the words of Jesus which were

spoken during his earthly ministry and preserved in the gospel. That is direction which Jesus gave about marriage and divorce. And then Paul says another situation has arisen among Christians who are intermarried with heathen. This condition did not exist when Jesus was on earth and so he gives no direction about it. But it is a practical and live question at Corinth and Paul has to deal with it. He cannot quote the words of Jesus, but he speaks in his own person authoritatively under the inspiration of the Holy Spirit, and he does not hesitate to tell them what to do.

Later in the same chapter, the twenty-fifth verse, Paul says: "I have no commandment from the Lord but I give my judgment". He is speaking of a situation where no hard and fast rule can apply. A commandment is not necessary, but there is liberty of action and one must use consecrated common sense. Paul gives his judgment about what is best, but he does not seek to impose it upon everybody. He knows what will be for their greater happiness, namely, to remain single under the adverse conditions, but he says it will not be a sin to get married.

Peter is very clear in his second epistle as to the divine inspiration and authority not only of the Old Testament scriptures but of the New Testament as well. He says, "No prophecy of scripture is of private interpretation (had its origin in the man who wrote it). For no prophecy ever came by the will of man, but man spake from God being moved by the Holy Spirit". 1 P. 1:20-21. That he includes the New Testament writers in this is shown in chapter three, verses 16 and 17, "Our beloved brother Paul also, according to the wisdom given him, wrote unto you; as also in all his epistles speaking in them of these things, wherein are some things hard to be understood, which the ignorant and unsteadfast wrest, as they do also the other scriptures". Again you read in 2 P. 3:2, "Ye should remember the words spoken before by the holy prophets, and the commandment of the Lord and Savior through your apostles". Here what the apostles wrote is put as the command of the Lord and Savior, and this is put along by the side of "the things spoken before by the holy prophets".

A NEGLECTED OPPORTUNITY

We are publishing in another column an editorial from the Baptist Standard on this subject, which is well worth reading. Baptists are sometimes heard to complain that Catholics are monopolizing the work at public hospitals. This is an unworthy whine. If we don't like for the Catholics to do all the ministry to sick people, then let's get busy and do it ourselves. Somebody ought to do it; must do it, and if we don't want the Catholics to do it all, the way is open to us.

We are not doing our duty by the sick. Does somebody call attention to the number of hospitals we have built in recent years? Yes, thank God, we have made a start. But our duty is not done when we have built a hospital, any more than it is when we have built a church. Suppose we built a church and hired a preacher and paid his salary and then never go near the church. We have not done our duty by simply providing material equipment. That is good as far as it goes, but it is just beginning. Who goes near a hospital?

Does some one say, "Oh I am not a doctor or a trained nurse!" Maybe somebody says, I don't like to go about sick people. How will you feel in the day of judgment if the Lord says to you, "I was sick and ye visited me not; depart from me"? We not only need hospitals, we need religion in them. We need to make them a means of genuine Christian ministry to the bodies and souls of men.

We have been providentially associated in one way and another with hospital work for a good many years. It takes as much religion to run a hospital right as it does to run a church right.

There are more occasions of complaint in dealing with sick people and all sorts of people than in anything else we know of. They need our prayers and our help.

But it is about the sick that we are now writing. To our personal knowledge many Baptist people who are sick get far more attention from Catholics and Episcopalians than they do from their own people. Baptist preachers and deacons and laymen and women let the sick suffer in some communities and pay them not the slightest attention and show them no courtesy. Our sick are visited by people of other denominations and neglected by their own. These things ought not so to be.

There ought to be a regular system of visitation in our hospitals, under the direction of the superintendent. It ought to be done wisely, but it ought to be done. The newly formed auxiliary among the women to render service to and through our hospitals is a hopeful sign. The opening of the great Sanitarium by the state near Magee in Simpson county is a call to larger service. Let us not forget or neglect our sick.

RACING THE ENGINE

This is what happens when you have started the engine of your automobile and, throwing it out of gear, you turn on the gasoline. It makes a lot of noise, worse than a boy's flutter mill, but it doesn't get you anywhere. You can imagine you are taking a ride, for you have the noise and your engine is running and you can swell the gasoline burning, and your car may get as hot as blazes, but you are standing still. You can burn up a lot of gasoline, you can even heat up the car and burn out the whole works by just racing your engine and standing still.

Brother, this is what your pastor is doing with your church if he has not put the machinery of the church in gear and set it to doing the kingdom work, the cooperative work of the denomination, the whole program of ministry to the needs of men throughout the world. There are people who imagine that because they have a big church with all the wheels in it and all the machinery oiled, and plenty of gasoline in the tank (that is money in the treasury to pay running expenses) that they are getting on all right. They may be like the church in Revelation which had a name to live but was dead.

There are pastors who are simply burning gasoline by racing the engine, while the car is standing dead still. Because the noise is going on, some imagine that the car is running. They are simply heating up the machine and it will burn out sooner or later. There are pastors who think their chief if not their only business is to keep the machine running. The noise fools some folks, but the car isn't getting anywhere. No church is fulfilling its mission in the world until and unless it is helping to minister to the whole world's every need. It is succeeding only as it is doing this.

Now just a word that may seem personal. Every man or family in your church that is not reading the Baptist Record is not joined up to God's world program, and you are in some measure responsible for it. He doesn't know enough to know this, but you know it. If he is ever to be geared up with the kingdom task, somebody must put this cog in the machine, this band on the wheel. If this is necessary in your church life, if the Baptist Record does not go into every home, then there is just that much lost motion, that much power wasted and unused. Somebody is responsible.

Moody Bible Institute has established a chair of Jewish Missions, of which Rev. Solomon Bernbaum, a Jewish Christian, will have charge.

Governor Pat Neff and Dr. S. P. Brooks' names have been suggested among others for the presidency of the University of Texas, with the governor apparently in the lead.

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LORD OF HOSTS

This phrase is used as descriptive of Jehovah from Samuel on through all the prophets. It is not simply high sounding title. It is descriptive of his position and power and activity. It is a precious truth and is a blessed experience when we can speak of him as "my Lord and my God". He is the God of the individual man and woman and child. He speaks of "one", of "each", of "every", of "whosoever", by which words He singles out the particular person to be the recipient of His love and grace. But we must also think of Him as the Lord of Hosts, the one who handles great bodies of men, as well as angelic beings.

There is a big difference in people as to their capacity and ability to manipulate large enterprises or to order and coordinate great bodies of people. Many a man who makes a good soldier would be a poor general. Many a man makes a good agent in a business enterprise working for somebody else, who would do poorly as manager of a large department, or superintendent of the whole corporation. Our God is not only the Father of every one that believeth, but he is the Lord of hosts. He can see every part of the army of men in his kingdom. He knows the whole field, can coordinate all the departments, can direct every division or battalion, and does have supervision of the whole campaign to establish the kingdom of Christ on earth.

It is thus that we are to think of Him now as the whole force of the Southern Baptist Convention is being mobilized for the great spring drive. It is "the time when kings go forth to battle", 2 Sam. 11:1. It is the time when decisions are made for the work of coming months and years. God is moving amidst the hosts of Israel. One common purpose and spirit animate His people. The Lord of hosts is seen moving the whole body to sacrificial effort. Let there be no lurking in the tents.

WHEN GOD GIVES UP

Some one may think this ought to be stated "Whom God Gives Up". Put it in that way if you wish, for maybe it will mean the same. Everybody knows, who knows anything about God, that he does not easily give up. He is truly called the "God of patience", which means that he is not a quitter. He holds on when to others every prospect of success has disappeared, and he carries his purpose through to completion. He who began a good work in us will carry on till the day of the Lord Jesus. Our hope is based on the unchangeable purpose of God. He himself says (Mal. 3:6) "For I am Jehovah, I change not; therefore ye sons of Jacob are not consumed". Again he says, (Hos. 11:8) "How shall I give thee up, Ephraim".

But there is at least one place in the Bible where it is said that the Lord gave up. Three times in the same chapter, Ro. 1:24,26,28, it is said that "God gave them up", or "gave them over". He did not do it till all the means of help were exhausted and were rejected. But the time came when he gave them up. It is said of these people that they knew God, but "glorified him not as God, neither gave thanks". The invisible things of God were clearly seen, namely the fact of his eternal power and divinity. These were evident from the creation, the material world into whose face they looked from day to day without benefit.

They were not only unthankful but became vain in their imaginations. They proceeded to invent theories of world origin to explain God away, to rule him out. They talked about the unchangeable laws of nature, the inherent power of matter, the fortuitous concurrence of matter, the origin of species by selection, by survival of the fittest, by freakish fate. They substituted other things for God; they worshipped and served the creature rather than the creator. They destroyed the faculty of faith, they atrophied the spiritual

faculty. They became carnal in desire. They said we are beastly in origin and so they became bestial in nature.

"And God gave them up to uncleanness through the lusts of their own hearts". "And God gave them up to vile affections". "And God gave them over to a reprobate mind". It is a fearful day when God turns his back and walks away, leaving a man to follow his own will and lust and bent. There are indications that we are at a crucial moment in the history of our race. It is a time to exalt the Lord, to glorify him and express our thanks for the revelation which he gives us, and send forth the knowledge of him to the ends of the earth.

WHOSE DEBT IS IT?

The Foreign Mission Board has a debt of nearly a million dollars contracted on this year's work. The debt of the Home Mission Board is not far behind, made mostly over a year ago. People never get enthusiastic over paying a debt, for they think of it as not a forward move, but simply taking care of the past. For this reason there is difficulty in making an appeal to the superficial for they think of it as fighting a defensive battle. But it is not simply a defensive fight. It is more like the plan of a great military strategist who, unable to win at once on the whole battle line, pushes a wedge into the enemies territory and then calls for all the resources of the army to hold it and drive till the opposing ranks are split. It is sometimes good strategy, sometimes a necessity, the only way to do the work.

But we ask the question: Whose debt is it? Who owes this money? Who caused it to be made? The answer is easy, the work of our boards can only be laid out on the basis of the promises of our people and churches. There is no other way to figure on it, and plan for it. Our people promised to the Lord and his servants money sufficient to meet these obligations and do this work. In reliance on these promises, the work was laid out and undertaken. Much of it has actually been done. The souls have been saved, the people have been baptized, the churches have been built, the schools and hospitals enlarged and strengthened, the orphans fed, the old preachers provided for; and the bill has come in. There is nothing for us to do but to pay it. There is no use to crush the lives and hearts of our secretaries; let's lift the load from their shoulders. It is our bill; it is our debt. We promised the money, and we are able to pay. Every man that is behind with his pledge ought to realize that he is responsible. Every pastor whose church is behind ought to recognize that it is due to the shortcoming of his own people. This is no time to soft pedal; this is a time to do what we promised.

Mississippi gave to Home Missions in the three years preceding the Campaign less than one hundred thousand dollars; in the first three years of the Campaign Mississippi gave a little less than two hundred and fifty thousand dollars, that is more than two and a half times as much as in the three preceding years. That doesn't look like the Campaign failed. But here is a sobering statement that while we increased our gifts annually in the three years preceding the Campaign, we have decreased them annually in the three years of the Campaign. Let's turn this round for the next three years and forever more.

The number of students entering the ministry among Southern Baptists more than doubled from the year 1919 to the year 1922; that is it rose from 103 to 227. This is not the total but indicates only those who entered the ministry in these two years. For the same years the receipts of the Church Building Loan Fund were more than doubled.

REGIONAL CONFERENCE, DISTRICT ONE

One of the seven regional conferences held in the state in the interest of the spring round up was in Jackson, First Church. It was not largely attended, but brought together preachers representing churches all over the first district. Every association was represented. On Wednesday night there was a fair local attendance, but the rest of the time the visitors had it mostly to themselves.

Dr. Webb Brame, the new pastor at Yazoo City, led the devotional service in the first session, reading John 17 and emphasizing our Lord's word, "As thou didst send me into the world, even so send I them." He said in his own pastorate he had given notice that a pledge was a debt till it was paid, and he expected his people to come up.

Dr. Lovelace read Mt. 28, Acts 1 and Acts 13, and gave a genuine missionary message. He knows how to make the meaning of the scripture stand out, and makes it grip the heart of the people. On Thursday morning Pastor J. P. Harrington brought a helpful message on the "Optimism of Paul" as found in the eighth chapter of Romans. Brother N. T. Tull spoke on the practical points of the Campaign and showed how the task could be accomplished. Pastor S. G. Posey brought a most helpful message on the place of prayer in our program. It was a heart to heart talk and went down to the power house of all our activities. Pastor J. P. Williams thrilled all hearts with an address on "Objects and Issues of the Campaign". It was such a message as every church in Mississippi ought to hear.

On Thursday afternoon, Pastor Madison Flowers read the second chapter of Ephesians and showed us the contents of a missionary heart as Paul revealed himself in this scripture. Brother Greene made a practical talk on how the association should contribute to the success of the round up; and Dr. Greenoe showed how the special days were necessary to reach the people and enlist their co-operation, educationally, spiritually and financially. Pastor R. L. Wallace told how the associational rally would help. Dr. M. O. Patterson made a most forceful plea for personal sincerity and loyal effort to do the work. A number of brethren contributed to the helpfulness of the meeting by short voluntary speeches. Brother D. W. Moulder closed the conference with a consecration service.

Preaching three times a day has gotten to be the custom, at least in some parts. Pastor Metts of Flora had planned for the editor to preach four times on Sunday in his field, Flora and the country round about, but the weather interfered with the fourth service and we had to be content with three. Pastor Metts and his beautiful car are dedicated to the work and he is a blessing to all the country round. Nearly all these people read the Baptist Record and the rest of them are going to. The way to keep happy is to keep busy.

About the best job we know of for the director of religious education in a church is to get every family to read the denominational paper. There is positively no means on earth by which one gets so much education for \$2.00 as through a religious paper. And you can tell them that an editor said so.

Henry Ford bought the bankrupt business of the Lincoln Motor Company something like a year ago. Recently he paid off all its creditors 100 per cent on their claims, costing him \$5,000,000. He was not required by law to do it, but didn't want anybody to lose.

Those going to the Convention in Kansas City should make their Pullman and hotel reservations early to get satisfactory service.

A GREAT ROUND UP

Perhaps all the pastors of the Southern Baptist Convention are planning to have a special day of ingathering for the 75 Million sometime this spring. It would be wise to have this rally on a Sunday not later than April 22, so as to allow time to check up results and send tactful committees to see all who were not represented in the gift of this special day.

Business conditions are better, and this plan would bring large returns. Subscribers should be urged to pay in full to date, and both non-subscribers and new members solicited to become supporters of the great program.

Will not interested and capable laymen in every association, unite with the pastors and elect women in organizing a campaign that will bring this vital cause to the attention of every church in the association, and to each member in every church? A vigorous campaign of this kind will help to save the day. Let us pray and work for a report in Kansas City that will send a thrill throughout our borders and inspire hope for ultimate victory in December, 1924.

J. T. HENDERSON, Gen. Sec.

Knoxville, Tenn., March 6, 1923.

RECEIPTS OF THE FOREIGN MISSION BOARD TO MARCH 1st

	1923	1922
Alabama	\$ 42,687.09	\$ 41,583.10
Arkansas	28,333.53	2,667.92
District of Columbia	10,832.77	14,403.20
Florida	14,745.93	16,202.98
Georgia	90,088.00	100,865.32
Illinois	1,600.00	5,220.00
Kentucky	79,868.49	101,874.20
Louisiana	15,173.96	14,213.31
Maryland	22,040.00	21,790.00
Mississippi	43,833.44	46,179.50
Missouri	19,891.32	19,478.03
New Mexico	3,100.00	3,510.00
North Carolina	106,186.08	76,251.12
Oklahoma	15,965.14	2,110.49
South Carolina	99,554.00	85,349.38
Tennessee	32,524.50	50,264.75
Texas	231.25	482.53
Virginia	137,721.27	148,825.79
	\$764,376.77	\$751,271.62

KANSAS CITY, MAY 16th

The Southern Baptist Convention convenes at Convention Hall, Kansas City, Mo., 10:00 A. M. May 16th.

We were well represented at the Jacksonville meeting in 1922, but it is hoped that Mississippi will have a much larger attendance at the Kansas City convention.

The trip from our State to the Convention City is a comparatively short one, as practically every one from Mississippi can leave home on the 15th and reach Kansas City the following morning.

On account of the location of the Convention City the general attendance should be larger—the Great Convention Hall seating eight to ten thousand people. The short trip and many other attractions should make the 1923 Convention larger than any previous meeting.

The Frisco Lines, account of its being the shortest route, is the most economical to travel from our Section to Kansas City, and arrangements have been made with that line for the operation of a Baptist Special from Memphis to Kansas City leaving Memphis 7:45 P. M. May 15th, arriving Kansas City the following morning.

On Special sleeping cars will be provided and in readiness for us upon arrival Memphis evening of the 15th and reservations for space should be made in advance.

With an arrangement of this kind unless they so desire, all those interested in State of Mississippi can avoid payment of Pullman fare up to Memphis—and even the Pullman expense can be

avoided entirely by those who do not care to avail themselves of the service, as comfortable chair cars will be operated on the Mississippi train.

THE CONVENTION OF THE FEDERAL DISTRICT
RIO DE JANEIRO, BRAZIL

Perhaps a note about our work in the capital city of Brazil would be of interest to those who read the Baptist Record.

The Convention held its annual meeting February 5-11, in the Engenho de Dentro church. The meetings were held only at night as most of the members work during the day. In spite of the rain and the Carnival, the great Catholic celebration, when the people are given license by the Catholics to commit any and all kinds of sins, we had a good meeting. The reason it is difficult to have meetings during this celebration is that the crowds are so great that one can hardly find space on the trains and street cars, for the masked crowds are singing, hollering, and spurring perfume on one another and some times on every body.

Each of the eighteen churches were represented in the meetings, three of which were organized during the past year. The meeting asked for a Committee to be appointed to study the organization of the convention, and recommend any changes that might be a help to the progress of the work. Brother Christie, missionary in the state of Rio de Janeiro, preached the annual sermon, which brought great animation to the meeting. He preached on "The Mark of a Christian."

The various phases of the work were taken up with reports, recommendations and discussions.

The second night we discussed Home and Foreign Missions. Far in the interior we have two home missionaries who are supported by the Brazilian National Convention. There are many Indians there and the Board hopes soon to begin work among them. So far the work has been confined to the Brazilians. This is a subject that raises interest with the believers. Then came the report on Foreign Missions. Possibly some do not know that the Brazilian National Convention is doing Foreign Mission work in Portugal. We are supporting there three missionaries. The report of the Federal District showed that it led in contributions to Foreign Missions over all the states of Brazil. The Brazilians do not argue, or at least I have never heard them, that because we only have about 150,000 Christians in Brazil among the thirty millions, that we ought not to send missionaries away until we evangelize Brazil. Instead the percentage for Foreign Missions is the same as for State Missions and twice that for Home Missions.

The third night the report on evangelism of the Federal District, was read. It showed that each church had contributed to this cause and that the total sum was not a significant amount, for the churches. The budget plan works fine in the Federal District. The recommendations showed displeasure in the fact that the 1,876 members had only won 208 persons the past year. That is, there were 208 baptisms, because here conversions are not counted until the convert is baptized. During this year we hope to open many more preaching points and hold meetings, Bible Institutes and Sunday School Institutes with the aim in view to get the Gospel to more people, also distribute tracts and Gospels in greater quantities than before. The Convention adopted the report of the committee to study the reorganization of the work of the Convention, which will make the work more systematic. Each church will have a member on the Executive Board of the Convention.

The "Grande Campanha" that is the "Great Campaign", which is like the 75 Million Campaign in the States, was discussed and the figures showed that we had exceeded the amount apportioned quite a bit.

That all except two of the churches had contributed to all of the causes each month of the

year. The other two had contributed, but not regularly. The aim for this year is to increase the contributions more.

The next meeting was taken up with Educational and Sunday School work. Both were discussed and emphasized, and recommendations for going ahead and forward during the year.

The next question was church buildings. The churches here pay out rent enough each year to build a right nice small church house. Dr. Pinto, who was educated in the States, and is a director in one of the railroads here, discussed the question of adequate church houses and gave many good suggestions about the necessity of a church house being built for service. He has made a study of church houses from the books on the subject put out by the Sunday School Board in Nashville. He is president of the National Church Building and Loan Fund of the National Brazilian Convention. During the past year two churches were built, two others are beginning, and some others have bought lots. One of the new churches organized in the open air on a lot where they are now building. They organized with 48 members and will soon move into their house of worship, with most of it paid for.

Publications was discussed and the value of the printed page set forth. Here where the people know so little of the Bible, there is great necessity for a large distribution of religious literature. We have here in Rio the Publishing House for all of Brazil—it gives us a greater opportunity to distribute literature.

The B. Y. P. U. struck fire of enthusiasm in the hearts of the old as well as the young. The report showed that twelve of the churches had unions, and were progressing. The great need of men and women trained for service to win Brazil for Christ was the plea of all for a hearty co-operation on the part of all in the plans and work for the young people. The future holds great possibilities for the trained, consecrated, zealous Christian worker in Brazil.

The last meeting Sunday afternoon completed the annual meeting, with enthusiasm and zeal to start out for great and better things in the kingdom work. There was a motion made to send a vote of thanks to the Foreign Mission Board in Richmond, Va., for the money and men they had sent to help in the work here, thus showing their appreciation for what you are doing there at home. Pray for us.

J. J. COWSERT.

GYPSY SMITH MEETING AT BILOXI

Some eight days ago the Gypsy Smith Union meetings closed at Biloxi. The meetings lasted three weeks or more—including four Sundays. From the Gulfcoast Daily Herald we learn that the cost of the tabernacle, the advertising, etc., was \$4,706.92. Salaries for Gypsy Smith's helpers and board for the party, \$1,020.17. Amount given to Gypsy Smith himself, \$2,600.00. Making a total cost of the meeting of \$8,327.89, from which will be deducted some \$1,250.00 for which they sold the tabernacle afterwards. As a result of the meetings there have been up to date eight (8) additions to the First Baptist church at Biloxi. By way of contrast it might be remembered that some months ago the First Baptist church of Gulfport, some twelve miles from Biloxi, held its meeting—employing Dr. Raleigh Wright, one of our Home Board evangelists, and continuing two weeks, at an expense totaling \$400.00—and resulting in one hundred and eighty additions.

THEO. WHITFIELD.

Four missionaries of the Southern Baptist Convention have arrived at Jerusalem and are getting ready for work. They are Mr. and Mrs. F. B. Pearson of Louisville, Ky., and Mr. and Mrs. J. W. Watts of Laurens, S. C. The plan of work includes evangelism, a training school for workers, a hospital and a publishing house.

A REVIVAL OF CONCERN

By Frederick E. Taylor

A Message from the President of the Northern Baptist Convention

One of the greatest needs of our churches today is a revival of concern. In recent years this good old word of our fathers seems to have become almost obsolete. There was a time in the past when the word "concern" was frequently heard in connection with the work of the pastor. If the weeks rolled by with no one seeking the way of life the pastor became deeply concerned for souls. He felt that the presence of a large audience or the payment of bills or even a raise in salary did not mean success if souls were not seeking the Saviour. I have known men to gather together and spend hours in prayer because of their concern for the spiritual welfare of their respective fields.

In our present-day methods of doing church work is there not a danger of eliminating from the pastor's life this thing called concern for souls? We ought to be concerned about the finances, about the Sunday School and its efficiency, about the attendance upon the morning and evening service. Any genuine pastor becomes anxious about his members who happen to be seriously ill, and he usually visits them and prays with them and brings their cases before the prayer meeting for united prayer. What we need is the same concern about the unconverted people connected with the congregation. I remember the time when a pastor of a large city church of another denomination said to me: "I have come to the place where I cannot stay here any longer if souls do not come to Christ. I have prayed, I have searched my heart, and I have told God to take me away from this church if souls are not going to be saved." I saw that church thronged with people night after night for three weeks, and scores, yes, even hundreds, seeking the way of life. The pastor's concern touched the hearts of his people; they became concerned; and the spirit of revival broke out in that church. God heard that pastor's heart-cry for souls, and although ten years have gone by he is there yet, and his ministry has been fruitful.

Parental Concern for Children

Similar concern is needed in the hearts of fathers and mothers for their children. In our modern way of living nearly all the religious training of the children is left to the Sunday School teacher. The parents never mention Jesus Christ to their children. The family altar has gone from our homes. In thousands of homes it never has been erected, and the only time the boys and girls ever heard anything about God was in their childhood, when they were taught to say their prayers at night. In thousands of homes even this beautiful custom is no longer taught the children. The thought of having God in one's daily life or the study of God's Word is hardly ever suggested to the boys and girls of the present generation. In a few years they are away from the Bible school and the house of God and adrift on the sea of life without a pilot. There was a time when parents would become deeply concerned about their children if they did not confess Christ and unite with the church. I remember meeting a woman well along in years who stood before me one day on the street and started to say something. Suddenly her voice choked, the tears came, and finally she managed to say, "Oh pastor, you know!" And I did know. Her heart was burdened for her son, a man very successful in business life, and a good father and husband, but not a Christian. I said to that good woman that day: "I believe he will come." He did come, and his brother-in-law and two children came with him, and they were all baptized on the same Sunday morning. I would like to see a concern like that in the hearts of parents everywhere. Their greatest ambition should be to lead their children to Jesus Christ.

Concern for Sunday School Pupils

We have many Sunday School teachers who

TO CLINTON FOR HOMES

Please watch this column each week. The citizens of Clinton wish to present their claims to prospective citizens who are looking for a desirable location for permanent citizenship. All vacant available lots for building purposes are being listed, also small land plots, close in, and this notice is to invite inquiry and correspondence from such individuals as may be interested. This is no real estate organization. Its object is purely for community building. Clinton desires a hundred new residents by January 1, 1924. Will you be one? Write the Secretary of the Committee, Dr. B. H. Lovelace, stating your desires and a reply will reach you immediately.

CLINTON BUSINESS LEAGUE.

really become concerned for their pupils. I know some of them and have seen the anxiety in their faces, when, after months of faithful teaching none of the pupils had accepted Christ. I have had them come to me and ask me to join my prayers with theirs. Whenever this happens I always feel that we are on the eve of an awakening. But too many of our teachers and officers are satisfied to have a big school or a big class, and they never become genuinely concerned for the salvation of their pupils. I think that one of the dangers of big classes is that the one thought of the officers is to keep up the attendance. Whenever there is concern on the part of the teacher or on the part of any one connected with church life results usually follow.

Many years ago I was in a little New Jersey village holding a meeting with a Presbyterian church. The pastor and his wife had been a blessing to that village and to the country round about for nearly forty years. The meetings in the little church were well attended, and a great many souls came to Christ. But the wife of the pastor was not satisfied. She kept telling me about the principal of the school, who was an agnostic and openly voiced his views, although he did come to the services. There were four young men for whom this dear old saint was deeply concerned. They came to the meetings, but they did not come to Christ. I was a guest at the parsonage. One night I was awakened after midnight and heard a voice in the room above mine. I listened, thinking some one was ill. In the silence of the night I heard this pastor's wife pleading with God for the principal of the school and for the four young men of whom she had told me. I shall never forget the passion of the plea of that woman. I dropped off to sleep and was awakened again just as the sun was rising. In the stillness of the early morning I again heard that voice. All night that woman had been pleading with God for these men. The meetings closed, and not one of them had confessed Christ. I went back to my own pastorate, and a few days later received a telegram saying, "Will you not come for one night more?" The telegram was signed by the pastor's wife. Although I felt that I could not spare the time, and that it was useless to speak again after the meetings had closed, I could not resist the appeal of that telegram. So I went back for one more service. As I entered the church that evening with the pastor and his wife I saw her look around, and then heard her say to her husband: "They are here and I believe they will come tonight." I preached the best I knew how and gave an invitation, and a number stood up confessing Jesus Christ. Then one of the young

men for whom the pastor's wife had prayed rose to his feet, then one after another the other three men arose, and I was greatly delighted to see the agnostic principal also standing. In that one night the pastor's wife received the answer to her prayers for those five young men. It was a night never to be forgotten by those who were there. The preacher and the preaching were merely incidental. The victory was won because one saint of God had enough concern for the souls of men to remain awake all night pleading for them. When we have real concern for souls, then the church will have a revival.

Concern for College Students

Sometimes I wonder why it is that we do not have more concern for the souls of the pupils in our schools and colleges. The real reason for a denominational school is to enable the students to attain their education in a Christian environment. Unfortunately there are schools and colleges where a more or less perfunctory chapel service once a day seems sufficient, and where such a thing as concern for the souls of the students is almost unknown. As long as the students behave themselves and give the faculty no trouble, the religious life of the institution occasions no anxiety. I am confident that hundreds, and even thousands, of students could be won for Christ every year if all of our schools had among the faculty members men and women who had the desire to see their students confess Christ.

Over and over again when discussing the problems of the students at the summer conferences I have had them tell me that it was exceedingly difficult to get the faculty in some of our American colleges vitally interested in the spiritual life of the students. Fortunately it is not always so. There are college presidents who are deeply concerned if there is no growth of spiritual life in the college year. I remember one college president who, within two months after he accepted the presidency of a large university, wrote a pastor saying: "The first thing this college needs is a revival of religion. Will you come and preach for two or three weeks?" That president had a concern for the souls of those students. I think of the principal of a great academy who came into my room, buried his face in his hands, and wept over the condition of affairs in his school. I saw nearly every unconverted boy in that academy confess Christ during the next few weeks. It would be a great thing to see a faculty of a college on their knees before God seeking the salvation and spiritual development of the boys and girls entrusted to their care. Is this too much to ask of a Christian college or its leaders?

I remember one college president who asked me to come and spend an evening with the senior girls of the college and answer questions. I went with fear and trembling. I was afraid they would ask questions about science and philosophy, and I would not be able to help them. I spent more than an hour with that group of girls. Not a foolish question was asked. They wanted to know about prayer, and about the will of God for their lives. They wanted to know whether God would lead them to a place of real service in life, and how they could understand when God was leading and when he was not. It was a wonderful hour, and I shall never forget it. That college was a school in which the religious life of the student was a matter of concern to the president and faculty. I believe there are many like them. Every college should have that spirit.

As we go toward the Easter season in our church life shall we not pray for a revival of concern, a deep concern on the part of the pastors, a concern in the parent's heart, a concern for the spiritual lives of our students? We shall only be following the life of our Lord in so doing. He was concerned about men. Shall we not pray for a spirit of concern in all of our churches, in all of our schools and colleges, in all of our homes that Jesus Christ through us may see a great harvest of souls?—Watchman Examiner.

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Mississippi Woman's Missionary Union

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Interesting Letter From Miss Minnie Landrum
 Misses Matthews, Brock, Watts, Mitchell,
 Simmons, Hardy and Cambre,
 Jackson, Miss.

My dear Girls:

Tonight, while you, perhaps, are sitting all snug and warm by a nice fire I am sitting in my room with three big windows open and wishing I would take a plunge into the bay.

Before I go any further I want to thank you dear girls for the lovely shower of beautiful cards expressing so beautifully your Christmas wishes for me and at the same time assuring me of your prayers and interest. It is impossible for me to tell you how much joy these messages from you gave me. One can never know until she is five thousand miles from home in absolutely new surroundings. And my friends were so lovely to remember me with cards and letters. I often wonder how I could get along without friends anyway. I had a very pleasant time and it was to a large extent due to you and others who sent greetings. Then, too, I spent four days visiting our four missionary families in Sao Paulo. Made my first trip on a Brazilian train then. Miss Swearingen, who is my room mate, and I went alone on this trip and both have only a four months' knowledge of the language, so you may be sure we had some laughable experiences. The train was so crowded that we had to stand in the aisle for awhile, then a Moco young man said to me, "A senhora nao tem uma logan?" Which means "You have no place", and I said, "Nao senhora" so he then very politely gave us his place and we were soon comfortably seated. I am not able to describe to you the marvelous scenes we saw. It was a rainy morning and the clouds were so soft, white and fluffy and nestling in the valleys and often the mountains, covered with bright green foliage and mountain flowers, could be seen above the clouds. We saw hundreds of acres of banana trees growing wild with great bunches of bananas hanging from them, also many, many orange trees. You have read of the fragrance of the orange blossoms, haven't you? In my window is an orange tree, and when it is in bloom the whole room is perfumed from them. Back to my Sao Paulo trip. We left Rio at 7 o'clock A. M. and got to our destination at 8:30 that night. We were met by two of the missionaries, whirled into a taxi and were quickly driving through the beautiful city of Sao Paulo. It is very pretty, so clean, streets are all paved and very wide and also spotlessly clean, and every home has a big nice flower garden and such gorgeous flowers, roses, oleanders, hybiscus, carnations, Easter lilies, geraniums and many others blooming all the time. I wished for all my Mississippi friends to enjoy them with me. Sao Paulo is a very rich center. It is the largest coffee port in the world and consequently there is much wealth. A great number of Americans live there and have introduced American ideas to a great extent. There are also many interesting things to see. For instance, the largest snake farm in the world is there. They have 1,500 different poisonous snakes. They have little concrete ponds for the snakes to live in. The boa constrictor is some snake. We saw one that must

have been 20 feet long and 20 inches around it.

Look at the stamp, a picture of Ypiranga. This is the spot where Brazil declared her independence from Portugal in 1822. On this hill a magnificent museum has been constructed and we went out there one day. It was so interesting to look at the beautiful paintings showing the early history of Brazil, also they have a wonderful collection of monkeys, baboons, fishes, snakes, shells and coral from the sea, all kinds of ferns, beautiful colored butterflies and humming birds and so many other things. It is an ideal place for a student of botany to go.

The Baptists have two real nice churches in Sao Paulo with Sunday School rooms and the Southern Baptist Convention is having built the nicest new college for girls there. They hope to move into it in June and it is so pretty. It will mean so much to the Baptist cause there. The climate is almost ideal there too. We needed our wraps the entire time we were there and in the winter months they sometimes need fires. The new homes are all made with fire-places. They sometimes have frosts; one winter 15,000,000 coffee trees were killed.

The Centennial is very interesting. We went again this afternoon to go through the United States building. It is very educational, mostly emphasizing hygiene, industrial schools, machinery, radio system, etc.

Almost all the countries have exhibits here. Japan has a bright display of kimonos, umbrellas, fans, pictures; they have such lovely hand embroidered scenes in the frames, and many other things they make. Denmark and Sweden show largely machinery, dairying, and outfits of this kind. England has miniature ships showing the English lines and how many ships they own. France has a display of antique furniture that was used by Louis XIV and other kings. Each country has something very typical of course of the things they are most interested in. Brazil has a marvelous display of woods that grow here and of the stones. Minas Geraes, a state in Brazil, has wonderful mines and the tourmalines are beautiful. I saw just one as they took it from the mine and it is almost as large as my head. I guess this is enough about the exposition, but if I were not afraid of making you weary I could tell you more.

I am as busy as can be studying the Portuguese language and shall soon begin some definite work. School opens in March and I shall work in a day school. It will be a big undertaking to begin my work with only a six months' knowledge of the language and customs of the people, but I shall endeavor to give the best that is in me and somehow I am rejoicing because of my opportunity.

I often think of you girls as you have your Y. W. A. meetings and the good work you are doing. I remember so well how I was impressed with your enthusiasm the afternoon I was there. You can never know how I appreciate you calling your Y. W. A. the M. L. Y. W. A. and I want you to know I am deeply interested in you and I am praying that God will tenderly bless and keep each of you. It makes my heart rejoice to know that while you are in the flower of youth you are giving your lives to Him to use and I

know you shall never have one regret in surrendering your lives to Him. Make large plans for the New Year and let's see if we cannot do greater things for Him this year than ever.

Again do I thank you for your lovely greetings and may I have the pleasure of hearing from you again sometime.

Your grateful missionary,

MINNIE LANDRUM.

Rio de Janeiro, Brazil,
 Jan. 15, 1923.

Are you remembering that our State W. M. U. meeting is just one month off? We are praying and trusting that our sisters from all over the state are planning to "go up to the House of the Lord" at this time. Remember the place is Columbia; and the time is April 10-12.

Miss Jennie Watts sent us a request for last week's issue that we got slightly mixed; remembering that the Sixth District meeting comes March 30 at Tylertown we asked that all who expect to attend that meeting send names to her, when we should have said send names to Mrs. L. S. Quin, Tylertown. However, we make the correction in plenty of time we trust; and are hoping that the Sixth District sisters will see to it that this district meeting is well attended. Of course all Sixth District sisters will attend the state meeting, since they are all in a way our hosts.

It is rather late to speak of the past three quarters reports perhaps. But mention is here made of the fact that your Personal Service Leader, Mrs. Henry F. Broach, Meridian; your Stewardship Leader, Mrs. R. B. Gunter, Jackson; and your Mission Study Leader, Mrs. H. J. Ray, Grenada, all are counting on YOU, each individual society of you to help each of these our faithful state officers to make a good report. We are sure if you have anything especially interesting to report from your society this past fiscal year you will send it in at once.

FIFTH DISTRICT MEETING.—This will be held in Waynesboro, beginning Tuesday, March 27th, and running through Wednesday. All who expect to attend this meeting will please send their names to Mrs. Floyd McCormick, Waynesboro, and homes will be provided for all.

ROYAL SERVICE.—Beloved, one month ago Mississippi was behind with her subscription quota just 1,000. Today she is behind just 600. So we have done fairly well during this past month in securing subscriptions. But we want, oh, so much to do better still. We want to reach our entire quota. Each district will need to work for 100 subscribers between now and April 15th. Or better still between now and April 10th, when our state meeting convenes. Will not each sister who reads this purpose in her mind that she will send on at once at least ONE more subscription? Either her own or for some one else? Remember the great thing is not merely securing our quota; it is placing in the hands of our women this Magazine that they so much need for their own edification. We can do it AND we will!

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Last Call to Columbus

Next Tuesday evening is the opening session of the greatest convention Mississippi has. If you miss it you will be a great loser. Get your certificate from Mr. J. E. Byrd, Mt. Olive, Miss., so you can get reduced rates on the railroads.

Hattiesburg Has Wonderful Training School

During the week Feb. 18-23, the churches of Hattiesburg held their annual Training School. Usually two weeks are given to it, one week for Sunday School work and one week for B. Y. P. U. work. This year the two departments held their Training School jointly. We met with the Main Street Church, and each of the four churches, including representatives from both colleges there, the Woman's College and the Normal College. The attendance was good, having an average of between two and three hundred each evening.

We had four classes for B. Y. P. U. workers. Mr. Roland Leavell taught a class in training in church membership, Miss Morgan had a special class for leaders, Miss McCracken had the Juniors in the Junior Manual, and Mr. Wilds taught the Intermediate Manual. We also had some of the Seniors taking the Sunday School Manual who will get B. Y. P. U. credit for that. About 120 passed B. Y. P. U. work, the Sunday School department sharing about equally with the B. Y. P. U.

It was a week of interest and inspiration, and declared by all to be a great success.

Woman's College Has Study Course

During the week of the Hattiesburg Training School the Woman's College B. Y. P. U. held their study course. Three classes were taught, the Senior Manual, Pilgrim's Progress for the B. Y. P. U., and a special class for Leaders. Mr. Leavell taught Pilgrim's Progress, and had a class of more than a hundred; the class for Leaders by Miss Morgan had over 30, while the Senior Manual class reached nearly a hundred. More than two hundred awards were issued as a result of the week's work.

Gum Grove, Lincoln County

A word from the Gum Grove B. Y. P. U. shows that they are awake and working. They are thinking of giving a concert in the school house soon which will set forth the talents of the young people.

Three Baptist Student Conferences

The Inter-Board Commission is holding its first conferences this year. These conferences are for Baptist students especially, but everybody is invited and urged to attend. The first will be March 30-April 1 at Shreveport, La.; the sec-

ond, April 13-15, at Chattanooga, Tenn.; the third will be April 27-29, at Greensboro, N. C. Twenty-five of the South's greatest Baptist leaders are to be the speakers at these conferences. Mississippi Baptist colleges will have a good representative attendance either at Shreveport or Chattanooga. Go to the one nearest you.

41st Ave., Meridian

For five days, Feb. 25-March 1st, the young people of 41st Avenue Church, Meridian, concentrated on B. Y. P. U. methods. It was the privilege of the State Secretary to be in the schools. Four classes were conducted, Miss Fulton teaching the Junior Manual, Miss Taylor teaching Training in the Baptist Spirit, Mr. Eddie Farr teaching the Intermediate Manual, and the State Secretary had a class in the Senior Manual. An average attendance of between forty and fifty was realized.

The Greenville Intermediates have a new Leader, Mr. Earl Dennis. He is a live wire and we expect to hear good things from them.

The Pace B. Y. P. U.

The members of Senior B. Y. P. U. of Pace Baptist Church at six o'clock Sunday evening, Dec. 10, 1922, elected the following officers for the first quarter of 1923: President, Mr. Jewell Pace; Vice-President, Mr. Dave Brown; Secretary, Miss Annie Belle Pace; Treasurer, Mr. Howard Barwick; Corresponding Secretary, Miss Anna Maude Redden; Pianist, Miss Norma Henry and Miss Lennie Barnett assistant. Group Leaders: 1. Mr. Allen Tucker; 2. Miss Louise Harris; 3. Miss Lennie Barnett; 4. Mr. Hollis Mitchell.

All members resolved to make a successful year of 1923 in the B. Y. P. U. work.

ANNA MAUDE REDDEN,
Cor. Sec.

First Church, Greenwood, Organizes Junior Union

The First Church, Greenwood, sends in their report of a new Junior B. Y. P. U. for their church. They start with 24 members. Miss Taylor is elected Leader; Irvin Johnson, President; Dorothy Sabin, Secretary. They are going to have a representative at Columbus for the convention.

Boost Y-our P-articular U-nion

Our Secretaries for the District B. Y. P. U. conventions are beginning to boost for their convention. June is the month. You will see at the state convention full announcements about these conventions.

An East Side druggist is preparing a unique scrapbook. It contains the written orders of some customers of foreign birth, and these orders are both curious and amusing. Here are some that are copied from the originals:

"I have a cute pain in my child's diagram. Please give my son something to release it."

"Dear Docther, ple gif bearer five sense worse of Auntie Toxyn for gargle baby's throat and obleage."

"My little baby has eaten up its father's parish plaster. Send an anecdote quick as possible by the inclosed girl."

"This child is my little girl. I send you five cent to buy two sitless powder for a grown up adult who is sick."

"You will please give the lottle boi five cents' worth of epecac for to throw up in a five months' old babe. N. B.—The babe has a sore stum-mick."

"I haf a hot time in my insides and which I would like it to be extinguished. What is good for to ex-

tinguish it? The inclosed money is the price of the extinguisher. Hurry please."—New York Press.



A CHURCH IDEA

—spreading like wildfire!

Someone got the idea that Candy Mints would easily sell. Everyone agreed. So they called on Strong, Cobb & Company—big makers of best mints—who got up a new package—four flavors: Peppermint, Spearmint, Cinnamon and Clove—put up four boxes (80 rolls to a box), a total of 320 5c rolls to a case. The Company calls it

"22 MINTS"

A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsements of success sent on request.

S. S. Classes; Societies; Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!

STRONG, COBB & COMPANY
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BAPTIST WORLD ALLIANCE

Stockholm, Sweden, July 21-27, 1923

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The Official Route

to the

Southern Baptist Convention and Women's Missionary Union Kansas City, May 16-21

The Frisco Lines have been selected by Dr. R. B. Gunter as the official route of Mississippi Baptists for the convention to be held at Kansas City, Mo., May 16-21, 1923.

"The Mississippian"—A Special Train

consisting of modernly equipped sleeping cars and coaches will leave Memphis 7:45 p.m., May 15th, and arrive Kansas City 9:30 a.m., May 16th; this leaving time from Memphis will enable delegates from all points in Mississippi to leave home during the day of the 15th and be in Kansas City in time for the opening of the convention on the 16th.

Make Sleeping Car Reservations Now

Sleeping car reservations, cost of railroad tickets, or other information, may be had upon application to

DR. R. B. GUNTER, Gen'l. Secy., Jackson, Miss., or

A. P. MATTHEWS, D. P. A., Frisco Lines, Memphis, Tenn.,
E. H. JORDAN, T. P. A., Frisco Lines, Memphis, Tenn.

Education Department

D. M. Nelson, Educational Secretary

SERMON

Preached by Dr. J. A. Hackett in
Commemoration of His Ninetieth
Birthday (October 13, 1922)
on Sunday, Oct. 15, 1922

In the last verse of the 12th chapter of 1st Corinthians, Paul said, "Covet earnestly the best gifts and yet shew I you a more excellent way". He would have exaggerated nothing if he had said the most excellent way. He doubtless would have reached a climax but there would have been no excess of speaking, for love seems to be the highest and best of all the divine gifts and graces. You will find the scripture that I wish to make the basis of this talk, in the first verse of the third chapter of the first Epistle of John, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God". The text says the sons of God, but the Greek allows, "the children of God", and I am glad that it is so general. Then, if you will refer to the fifth chapter and the fifth verse of Paul's letter to the Romans, you will find how we come in contact with this love, "For the love of God is shed abroad in our hearts, by the Holy Spirit, who is given unto us". The whole text would then read thus,—"Behold what manner of love the Father hath bestowed on us that we should be called the children of God, because the love of God is shed abroad in our hearts by the Holy Spirit, who is given unto us". You will get from a casual glance in reading the scriptures that this love is peculiar, peculiar to itself—the love of God. I will not say that there are two kinds of love, made up of different material. I had rather say as the text seems to indicate, that there are two qualities of love. However, it may be that there are two kinds. Behold what manner—manner here attracts attention, and suggests the kind or quality. It also suggests the measure, as well as the force of divine love. The measure is unfounded and the force irresistible. But when we come to look into the scripture, to find comparisons, as we preachers usually do, we must find that every scripture agrees with every other scripture of its kind, for there is no real contradiction. We find two Greek words, that are translated by love, in our revised version of the Bible. One is *Phileo*, and means human love, the kind a mother has for her child, a man for his wife. The other is *Agapao*, and means the love of God. That word is always used when the love of God is spoken of. *Phileo* not only has this meaning but suggests as well, the desiring of benefits from the beautiful and the good. Mind you, the idea is to receive something that comes to us, in *Phileo*. In *Agapao* is the idea of helpfulness, to be useful, as the thought is that of giving. That love inspires in our hearts, pity,

compassion, and sympathy with the desire to help, in the way of kindly deeds in a kindly way, and means real benevolence. Thus we see the difference in quality. We might find various passages of scripture more or less parallel, that would show what I have sought to make plain, but I will quote only one, that is suggestive of the last, the love of God. John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life". This expresses God's love by giving, and not by receiving. So loved the world from the time the first man sinned till the last one is born, that those who believe in Him should be saved. Human love is born in us when we are born of human parents into this world, and we love each other because it is natural for us to do so, but divine love is born in us when we are born into the family of God. John is speaking of our Lord, and his saving work, "He came to his own, and his own received him not, but to as many as did receive him, to them gave he power to become the children of God, who believed on his name, who are born not of blood, nor of the will of the flesh, nor of the will of man but of God." When the Holy Spirit comes into our hearts through our faith in Christ, he creates in us this new nature making us the children of God, by this new birth, and sheds abroad the love of God and there it remains forever more. Now I have said that I did not know whether it was a difference in kind, or quality. I am much inclined, however, to believe that quality is the proper word, and that the love of God is the same kind, though of a much higher quality. You know we are told by Moses that God made man directly but some people like Bob Ingersoll prate a good deal about the mistakes of Moses, and talk a good deal very learnedly about the probability that he did not write Genesis at all and thus throw a doubt on God's direct creation of man, but I have an idea that such people are bordering on the condition of the mental attitude where the Bible says that only the fool hath said in his heart, there is no God. Any one may say this with his lips but deep down in his heart every one but a fool, believes there is a God, for when danger becomes imminent he doesn't fail to pray. Only a fool then fails to see God in the realms of nature and consciousness. Whoever comes to the point of discountenancing God in his works and denies God as saying, "Let us make man in our own image, and after our own likeness" and furthermore that he made man out of the dust of the earth, and breathed into his nostrils the breath of life, and he became an everliving soul "has denied the faith and is worse than an infidel." We may suppose, that

God made man out of the best material he had. You know that everything good comes from the earth, gold, silver, precious stones, all jewels, and everything nice. I take it that God found a place where all these things in elemental conditions were assembled and made man out of that dust in "His own image and after His own likeness". (Image means form, and likeness quality) And breathing life into man, he imparted something of His own nature, for God is love. All of this was lost in the Fall, but when we are born into the family of God now, we become the children of God. Some people talk flippantly about our first parents being condemned to death and hell for merely eating an apple in which there is not an atom of truth. They were doomed because they rebelled against God and took up with Satan and made him their master. They were not satisfied with their condition for Satan had told them that God had hidden some things from them. They did not know the difference really between good and evil, as well as some other things, and the devil told them if they would eat of that forbidden fruit, it would make them as wise as God himself and that they would not die, or cease to live, and believing this, and disbelieving God, they turned away from God in their hearts and allied themselves with Satan, then when they looked upon the fruit and saw that it was comely, good for food and "desirable to make them wise", they violated in their hearts the law of love, "Thou shalt love the Lord thy God with all thy heart" which is the first and greatest of all the commandments. They took and ate. Thus Adam sinned in his heart before he ate the fruit, and with his heart before he sinned with his hands and lips in plucking and eating the fruit. Now it is supposable that when they ate that forbidden fruit they took a poison into their system, that made them both mortally and morally corrupt, and depraved their whole being and they began to die physically and thus continued to die until they went back to the dust. They did not only begin to die thus but they died spiritually and eternally, and the effect of that sin and condemnation thereof, hath inhered in the human race even until this day, and it was for that reason that "God so loved the world that he gave his only begotten Son" to redeem the world from that curse. Now when the Holy Spirit comes into our hearts to make us the children of God he brings us back not only to where we were before, but higher even than the angels for they are not God's children, and sheds abroad the love of God in our hearts and we set about to love God with all our heart, and might, and main, and we love him so well we want to do his will in all things. Now this love that I speak of which is of a diviner quality, is as much more refined than human nature, as the purest light is from the densest darkness. Let us suppose that out yonder is a ton of golden ore just such as gold is when it comes from the mine, and not in the mint. At best it is not worth more than five

thousand dollars. Now suppose you had a ton of pure gold, just as it comes out of the crucible, with all baser metals removed, this ton of pure gold would be worth perhaps ten millions of dollars. Even so the love of God stands in contrast with human love, somewhat as ten millions of dollars to five thousand and then some more.—So much is it better.

(Continued on page 11)

CAN ANYTHING GOOD COME OUT OF HOLLYWOOD

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To the White Democratic Voters of Hinds County, Mississippi:

I hereby announce myself as a candidate to the office of Representative in the Lower House of the Legislature of Mississippi in the August primary. I want to say to the individual voter that I solicit your support, and if you elect me to this important office I will give my time and talents to further the best interests of this great county and great state.

Yours very truly,
Z. WARDLAW,
Utica, Miss.

Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

The boundary line between the United States and Canada extends for 3,898 miles. The Mexican boundary is 1,744 in length. The Atlantic coast line is 5,560 miles long. The coast line of the Gulf of Mexico stretches out to the extent of 3,640 miles, while that of the Pacific coast extends for a distance of 2,730 miles. The total international boundary line of the United States is 17,572 miles in length. This is significant in view of the fact that beyond this boundary line on all water fronts after passing the three-mile limit are the free seas.

The single province of Quebec, Canada, on our northern border imported during the fiscal year 1921 more Scotch whisky than had been imported into that province during the entire ten years preceding.

Estimates have been made and published to the effect that in the vicinity of Detroit, Michigan, there are smuggled over the Canadian border 1,000 cases of contraband liquors every twenty-four hours. But according to the papers a big liquor gang in Detroit has been broken up. The arrest of four prominent men it is believed will help conditions very much. These men are Fred E. Mond, Fred Eatkins, Captain J. Rorrington, and Captain Alex Clifford.

The island of Bimini, and Cuba, together with others of the West Indies group, are well known bases of operation for international bootlegging and the violation of both the spirit and letter of the prohibition law of the United States of America.

The Literary Digest is authority for the statement that United States government customs officials have made declarations to the effect that international bootleggers smuggle into the United States 9,000,000 gallons of beverage intoxicants each month.

Lady Astor, the first woman member of the English Parliament, upon leaving American shores after a brief visit in her native land, in 1922, made the significant declaration that the principal anti-American feeling in England had been created by the owners and promoters of the British liquor traffic, who hope by anti-American propaganda to postpone the day of prohibition in Great Britain.

In America it has not been difficult for the average citizen to realize something of the responsibility of citizenship in the village or community. It has perhaps been a little more difficult for him to realize his responsibility as a citizen of the county or of the commonwealth in which he lives, and it has been even more difficult for him to appreciate

the responsibilities of national citizenship as he has come to appreciate the responsibilities of state and local community citizenship. But the average American citizen today of necessity slowly but surely is coming to realize the fact he is not only a citizen of his own local community but that he is a citizen of the county and the state and the nation and moreover that in these days of close intricate international and interracial relationships he is in a large sense a citizen of the world.

Two deputy sheriffs, Wesley Crain and Wiley Pierce, were slain on the 3rd instant, by moonshiners, near Franklinton, La. The mutilated bodies were pressed down into the mud by the feet of the slayers and the carcass of a cow thrown over them. The murderers were arrested and confessed.

The paragraphs above are authoritative and they are also startling. However, they should not be accepted by prohibitionists as narcotics but as stimulants. One occasionally hears the question from a good man or woman: Can the Federal Prohibition Law be enforced? The answer should be promptly given by every loyal, brave soul: It can. We might even go further and say: It will. Certainly it will, if the United States government desires it and is able to do it. The government has said in its amended Constitution and ample statutory laws it desires it. Is the government able to do it? There is not a shadow of a doubt about its ability. Why then does it not do it? Great revolutions can not be effected in a moment, or a day, or a year, not even in a decade. Considering the magnitude of the work of suppressing the liquor curse, few great revolutions in history have advanced so rapidly as the cause of prohibition. No thoughtful person ever fancied for one moment that we could secure absolute enforcement of the Federal prohibition law in a year or even in ten years, but we are advancing splendidly. "Let us not be weary in well-doing; for in due season we shall reap, if we faint not."

Dr. Charles W. Eliot, president emeritus of Harvard, used to drink wine and beer previous to the enactment of prohibition legislation, but he is now a teetotaler.

In an address last night he said that the apparent good accomplished by barring liquor from the vicinity of training camps caused him to be a total abstainer.

A little girl was given a celluloid doll. A short time after, when someone asked the doll's name, she replied, "Her name is Sally Lloyd-George."

(Continued from page 10)

ter in quality. I had thought to talk more about the measure of love, but will not have time to do so. I want to say this, however, that love is like some things that we know of, yet do not know just what it is. There are some things in the natural world that we know of but cannot know their nature or essence. If I throw this book upward what would cause it to fall down? Why does it not go out, or on up, this way or that? Well, because there is a natural force called gravitation which compels it to go toward the earth, but none can analyze gravitation or tell what it is. We know it is there because we see the manifestations of God's love and we feel it in our hearts, and know it by its outward exhibitions. And now what are some of its outward manifestations? (Mark you that what I say is about converted persons—real saints for they only know the love of God.) First. Perhaps the first indication of the love of God shed abroad in our hearts, by the Holy Spirit is to give ourselves over to God for his service. You know when our Lord was born, the angel of God said to the shepherds on the plains of Bethlehem, and through them to us, "There is born unto you this day in the City of David a Saviour who is 'Christ the Lord', a Saviour to save you and a Lord for you to serve. When we are saved the next thing is to serve the Lord who has saved us, and the first impulse of a saved soul, is to consecrate his life to God for His glory, "Lord what wilt thou have me

(Continued on page 12)

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(Continued from page 11)

to do" is the appeal of his heart. Therein is the fullest meaning of our Lord's invitation—"Come unto me all ye that labor and are heavy laden, and I will give you rest" is to the troubled sinner; then to the hopeful convert, "Take my yoke upon you and learn of me". A converted Indian who wanted to be consecrated and had been trying varied expedients, and had found no comfort, decided to give God half of his possessions. But after praying, still was in the dark. He then gave him all that he had, and yet his prayer brought no relief. Then after some serious thought, and contrite tears, he said, "I will give him myself as well, and throwing himself down upon the heap he said, "Here Lord take poor Indian too." Then he was filled with joy and gladness. Afterward he went to the missionary and told him what he had done, and said to him, what must I do, my property all belongs to the Lord and it is for you to dispose of it for his glory. The missionary said to him, "God does not mean to take your property away from you, but will have you to use it all according to your best judgment, in righteous living for his honor and glory. Now that is what all real Christians should do, consecrate themselves and all they have to God's service, and live as his word directs, and as his spirit prompts. That Indian turned out to be one of the most prosperous Christians in all the tribe, because he kept his vow. This is real practical Christianity. Well I doubt not I am talking to people who realize the truth of what I say, for I am telling some things out of my own experience, and know whereof I affirm. Second. Another manifestation of God's love is one seen in our association with our brethren. The world takes knowledge of Christians that are the children of God because they love one another, and that love is seen in their conduct toward each other. The apostle says, "Bear ye one another's burdens and so fulfill the law of Christ". The law of Christ is the law of love, for He says, "A new commandment gave I unto you, that ye love one another as I have loved you." How had He loved them except with a self-sacrificing love, and so we are to love our brethren after the same fashion. Once upon a time in a large working establishment a devout Christian man who stood among the ordinary hands, but had developed fine qualities for higher things, attracted the attention of the general manager, who decided that he would give him a more honorable place, and appointed him manager of the whole division. The Christian man thought a little, and then said: "I certainly thank you very much, and greatly appreciate your kindness, but will you please give the place to Trigoni, for he is worthy. Why, said the manager, do you not want it? Yes, said the man, indeed I do, but Trigoni is just as good as I am for the place and he has a family, neither is he as strong as I am, and besides he needs more for his support. Please give him the place." Now why did this man do this? It was because

Trigoni was his brother in the beloved, and he himself was a true Christian man. And so it is that we bear one another's burdens and thus fulfill the law of Christ. In plain words, let us do kindly deeds in a kindly way for our brethren, even though it be at a sacrifice. Third. There is yet another manifestation of the love of God, which cannot be overlooked, and that is our treatment of strangers. In illustration of this I will give you an example from our Lord's own teaching. A certain man asked the Lord who is my neighbor. In response to the injunction, Love thy neighbor as thyself and in reply he told him the story of the good Samaritan. A traveler was on his way from Jerusalem and was held up by bandits, who robbed him of all he had, beating him and leaving him half dead. A priest and a Levite passed by manifesting no concern for his sad estate. Then a Samaritan came along and when he saw him he had compassion on him; stimulated him with a little wine, poured antiseptic oil in his wounds, put him on his beast and carried him to the Inn. There he provided for his treatment and resuscitation and went on his way rejoicing. Who then said the Lord, was neighbor to the man who fell among thieves? Then came the answer quick and alert,—The one that took care of him, and the Lord said go thou and do likewise. The love of God prompts us to look after the interests of needy strangers whenever they come within our gates, or pass our way. Fourth. There is just one other manifestation of the Love of God, that I will mention now and that perhaps is the most potential. The love of our enemies. The Lord said, "Thou hast heard that it was said, by them of old time—thou shalt love thy neighbor, and hate thy enemy. But I say unto you, love your enemy." How can I love my enemy—surely not with human love, as we know it; our enemies are those who not only wish us ill, but do us all the evil in their power and provoke our dislike. How can we love such people. I sympathize somewhat with the question myself. Love him with a brother's love, or even the love for a friend, yet here is a case, where one is to love another, whom he does not like on account of his rank meanness, yet the Lord says love him nevertheless. Here is the real manifestation, the Lord's own answer to the question, "Bless them that curse you, do good to them that hate you and pray for them that spitefully use you, and persecute you". That is what I mean when I say there is a difference in the qualities of love. Think of what our Lord says when they were nailing him to the cross. His prayer was, "Father forgive them, for they know not what they do". That was the divine love at the climax. Then when Stephen the first Christian martyr was being stoned to death—he prayed and asked God not to lay this sin to their charge. And thus he showed that he loved his enemies so far as to pray for them even in the pains and the agonies of death and that is little short of what the love

of God prompts all real Christians to do. I once knew two men, brethren in the same church, who had a falling out. One was in business already, the other opened a store nearby in the same village. The man who was first in the business, felt offended with his brother because as he thought, the place was too small to justify the other store, and thereby became an enemy. The other man went on, and put out his advertisements trying to make it appear that his house carried all needful goods suitable for the community. The first brother being angered thinking he was being reflected on by the advertisement, came to me and said he could not live in the same church with this man, and asked me to see that his name was removed from the church roll. I said, "No, do not do that, let's see if we can't find a better way". I talked the matter over with others, who were grieved as well as myself, and we decided to wait awhile,—meanwhile to work for things that make for peace. Things went on this way for a time and finally this man fell sick, and was sick night unto death, but after a while he got better and when he was convalescing, the doctor said his diet should be mainly fresh sweet milk. They did not have a cow and it was difficult to get the milk. They had to depend on country people to bring in the milk and it was of an uncertain quality. I was taking supper with the other brother about that time and his wife asked me to have a glass of milk. In reply I said if you have plenty I will not object. She said we have three good cows, and are getting more milk than we need. It has long been my habit to be on the lookout for something to transmute into good for others and I thought here is my opportunity, so I said to the man I have found for you a golden chance to do a high order of Christian service. Suppose you send one of your best cows over to the sick brother's home and word to his wife that you heard she needed fresh sweet milk for her husband, and that this cow would furnish him all the milk he needed. Replying to my suggestion he said, "He wouldn't drink the milk if he knew I sent it." But I insisted that he try it any way. He said he would. A day or so later, I saw him,—"I sent the cow as you suggested

and his wife received it very gratefully and returned many thanks." Well, that good woman milked the cow, strained and cooled the milk and carried a glass of it to her husband. On tasting it he asked her where she got such nice milk. She replied, "I don't know that I ought to tell you. Will you drink the milk any way?" "Yes," he answered, "if you say so." Then she said, "Mr. L. sent a cow with a young calf this morning and told me to keep her as long as I needed milk for you." The sick man bowed his head and said, "I never would have done a thing like that for him I fear," and he lay there and wept as he thought of it.

(Continued on page 14)

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By R. L. Breland

Heavenly Investments

As announced in a former issue, I will here continue the discussion of the above subject. My desire is to show that our service is profitable and while serving we are investing in Heavenly Securities or making Heavenly Investments.

1.—The Meaning of the Term

The text says, "Lay ye up treasures in Heaven" (Matt. 6:20). There must be such or our Lord would never have commanded,—for it was a command,—that we lay up treasures in Heaven. So let us study here what our Lord meant when He said these words.

1. It is possible to translate our personality and time into that which will be accepted in the spiritual kingdom of God and deposit it in the bank of Heaven, for He tells us that the giving of a cup of water in His name will be rewarded (Matt. 10:42). When we go on errands of mercy for Jesus' sake or in the capacity of a servant of God we are translating our life, for our time is our life, into kingdom assets which are recorded and placed to our credit. So thus we are laying up treasures in Heaven, or making Heavenly Investments.

2. We can also translate our money into the coin of God's spiritual kingdom (Matt. 16:19). When we put our money into kingdom work it then becomes God's money (Acts 5:4), that which results from the use of this money is a result for God's kingdom, consequently the silver and the gold thus used becomes coin of His kingdom and will be treasured up by the recorded and will be waiting us with interest when pay-day, or settlement-day, comes (2 Cor. 5:10). Not one penny put into God's kingdom work will be lost, if done in the right spirit and according to God's word, but rather it will increase in the hands of the Lord and come back to us at the last (Matt. 25:27-29). The more we put in to the kingdom work the more we will have, here and hereafter; for "all that we will hold in our cold, dead hands is what we have given away". But we do not give anything away when we put it into the Lord's work, we invest it. So this should move every Christian to do all he can, serve all he can and pay all he can, for every moment of time, every ounce of energy, every cent of money put into God's service is being invested in Heavenly securities that are safe and bring large dividends.

3. Our lands and our cattle can in the same way be so used as to make them kingdom assets to bear interest to our account. All that God has given us—and He has given it all—is susceptible of being translated into kingdom assets by using it in God's earthly kingdom. We thus put it into the hands of our Lord to be used for Him and He will abundantly repay all.

Are you rich or poor? This all depends on whether you have put yourself and yours into the kingdom of God to be used of Him, for it is the eternal things that counts for wealth. All earthly things decay and will leave us paupers at the end if that is all we have (1 Cor. 3:15).

Notes and Comments

Died—On February 21, 1923, one of the oldest Baptists in Neshoba county went to his eternal home in the person of Brother James E. Johnson. He was born in less than two miles of where he died, January 19, 1839, being a little more than 84 years old. He was baptized into the fellowship of Mt. Sinai Baptist church nearly 60 years ago and there has never been a break in his membership in that church. He went all through the Civil War. Elder F. M. Breland conducted his burial service and he was laid to rest in Mt. Carmel cemetery to await the resurrection.

Herman, the five year old son of Brother J. B. and Minnie Bassett, died suddenly with congestion February 24, 1923, and was buried at Neshoba the next day. He was a bright, joyous, manly boy, the pride of the home. His death was a great shock to all the family. May the Lord comfort the broken hearted.

District 4 W. M. U. meeting will be held at Philadelphia Saturday and Sunday, March 17 and 18, 1923, beginning at 10 o'clock a. m. Saturday. Lunch will be furnished. Miss Lackey, Mrs. Armstrong, Dr. Lipsey and others are on the program. Please send name to Mrs. W. D. Cole, Philadelphia, Miss., if you are going to attend so that homes may be secured for you. Come on, the people are looking for you.

The all-day meeting of the Baptist churches of Neshoba county will be held at Philadelphia March 14th, beginning at 10 a. m. It is hoped that each church will be represented as it is desired to arrange for the all-day meetings in each church in April. So be sure to be on hand, brethren.

The writer had the pleasure of attending the Bible Institute at Noxapater one day only. Sickness interfered with the faculty and speakers. Dr. Christie was sick, as was also Dr. Beckett. Dr. Carter of Clarke College taught Galatians in a great way. The local attendance was not large. Pastor Rodgers is going along with the work, having done some lasting work since going there. Elder W. L. Grafton is preaching to four churches out from Noxapater and also attending the Agricultural High School located there. I found about five other Baptist preachers in school there also. So Prof. Thompson has a small preacher school of his own. Brother McLaurin was in attendance one day, but having served other institutes in progress in his district he had to pass on.

Dr. L. A. Moore moved from Louisville, Miss., last week to Florida, where he goes to enter the enlistment work. We dislike to see our strong men leave these parts. Louisville, Ackerman, Maben and Okolona have recently lost their shepherds. Hope they will soon be supplied by good men.



Sunbeams in four years. She is a member of Griffith Memorial Baptist Church, Jackson, Miss.

From Mississippi to Louisiana

I began preaching at Robinwood, Lawrence county, in July, 1918, as a mission station not under the assistance of the State Board. After one year we organized a church with eight or nine members. We did not have a large territory to draw for membership, nevertheless the Lord added about fifty. But the quality of her membership is the greatest feature of the work. In these five years there has not been the slightest cleavage between pastor and people, working together harmoniously. I have not found a more loyal people to their pastor, to the church and Sunday School and the 75 Million Campaign, than these people. Their welcome towards me in their homes was such that it was like my real home when I went to Robinwood.

Oakdale church is five miles north of Brandon, Miss. Some people say that you can not have our church auxiliaries in a church in the country like those in the town. This church has had a prayer meeting each week ever since her organization, for 25 or 30 years, for some years a W. M. S., a Sunbeam and a B. Y. P. U. This church is a living example that this kind of work can be done in the country church. Their co-operation and faithfulness to their pastor was much appreciated. Their welcome in their home and church life can never be repaid nor rewarded, neither can be expressed by me. So, for their worth, their loyalty for Christ's Kingdom work, our Father in Heaven shall reward them in the sweet by and by.

I regret to give up these churches, but since I have moved to the B. B. I. at New Orleans the Lord has given me work nearer by at Angie, La., for half time and Sunny Hill for one fourth time, which has extended me a great welcome into their church life. I have now a somewhat larger church work, therefore a greater privilege, which brings with it a graver responsibility, therefore I crave the continued prayers of my Mississippi brethren, that I might be able to magnify and glorify the Lord's name here also.

Thelma Bell, 12 yrs. old, daughter of Mrs. Bessie Bell, 942 Summer St., has not missed church service, prayer meeting, Sunday School or

The good people at Strong River, my home church, realized the extra expense of coming to them from here, raised my salary \$150.00.

D. W. BISHOP.

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(Continued from page 12)

But he soon recovered himself and drank the milk in cheerfulness. Not long after I was in the store and said to Brother L., if I were you I would call and see our sick brother." He replied, "I have no idea he would see me." I said, I think he will. Go along. He had to pass the home right off, and he had always gone on the opposite side of the street since the trouble began. Well when he came near the gate he saw the wife in the yard and speaking to her respectfully she invited him to come in. He accepted the invitation and went to the sick man's room, and when Brother E. looked in his face he broke down and the two men wept together and by and by they talked to ether and all the past was put away. It was never referred to afterward and as long as Brother E. lived they were friends. So it was that when Mr. E. died, which was several months later, after another attack of illness, Mr. L. was in the home as one of the comforters, also he was one of the pallbearers, and went forward to do everything possible in the way to help. His love your enemies, do good to them that hate you, and so fulfill the law of Christ. Thus did these two men. And so may we for "My grace is sufficient for thee." Fifth. The last thing I have to say is, that the love of God is something that continues with the Christian during the whole journey of life and far beyond. I have gotten along to that place in my own journey, where I can testify from experience, that the love of God does not fade out, dry up, or even get mouldy, but it remains with us, and increases more and more, as the life goes on. The Psalmist said of the old saint, "He shall still bring forth fruit in old age. He shall grow like the cedars of Lebanon, deeply rooted against all storms and even like the palm tree, under the wildest of gales, bowing as top to the earth, will erect itself again when the storm is over." This shows that the real Christian is rooted in the truth, and in the love of God, so that all the powers of darkness, even the gates of hell itself cannot uproot him from his stronghold. I have seen it verified that "They shall bring forth fruit in old age." They shall be witnesses for the word as to his power to save, and keep even to the end of life's journey. I knew an old Christian man nearly four score and ten, old enough for my grandfather. When I saw him last he was blind or nearly so, feeble and helpless and sat in his chair, and could not feed himself on account of his palsy. I was home on furlough from the war and went to see him for the last time. I sat down by the dear old man and we talked some about the old times. My father and his sons were intimate confidants and we talked about many things. Then he laid his hand upon my arm, and said, "Jack, I want to ask you a question." (I suppose it was because I was a preacher.) What is it grandfather? I asked. He said, "I want you to tell me why it is, that the good Lord leaves me so long in my present helpless condition—when I can do nothing to

help myself, and my loved ones, would be far better off, if I had gone the way of all the earth." Well, after a few moments thought and recalling the words of the Psalmist I said, "He leaves you here to bring forth fruit in old age." He answered, How can it be? My reply was, the Master has said, "Ye are the salt of the earth and the light of the world"—the Lord is leaving you here to witness for Him, to show us younger people and to all the world, how a true Christian can grow old and feeble in body, and yet be true to Him, in faith, and hope, and love, and patient, and long-suffering in the love and service of God to the end of life's journey, thus proving the real worth of religion, as a whole life accompaniment." When I finished the tears were dropping down his withered cheek, "I am glad you think so", he said. "I shall find contentment in it as I try humbly to say the Lord's will be done." I commended him to God in prayer, and left him with a brighter hope. Soon after I went back to the army and God called Grandfather Ross to his heavenly home. I expect to meet the dear old man in that happy place and I know we will talk over some of these very things. The last verse of the chapter I read in the beginning of this service says, "And now abideth faith, hope, love, these three, but the greatest of these is love." Think of what faith does, it takes hold of the arm that saves, Jesus Christ is the Saviour of the world, and faith takes hold of the almightiness of God, and thus are we saved to the uttermost. Hope tells us that we have a home in Heaven, and gives us the assurance that God will honor His promise, but faith will end in sight, and hope in fruition, but love goes on and on throughout the countless ages. It will be the distinct characteristic of the life in Heaven because it is the nature of God and is the sum of Heavenly bliss. How happy shall we be in that better world. How many of the saved will be there. Abel, Enoch, Methuselah, Noah, Abraham, Isaac, Jacob, David, Moses, Paul and with them all our modern saints along with that innumerable company who have come up out of great tribulation, washed their robes, and made them white in the blood of the Lamb.

"Behold what manner of love the Father hath Bestowed on us, that we should be called the Children of God.

"Oh for this love let rocks and hills Their lasting silence break And all harmonious human tongue Their Saviour's praises speak.

"Angels assist our mighty joys Strike all your harps of gold But when you raise your highest notes His love has not been told."

COUNCIL OF CHURCH SCHOOLS OF THE SOUTH

By Albert R. Bond

Education under Christian control and patronage has a vital place in American life. It has not yet received its merited attention. The evangelical denominations, however, are giving education a larger place in their plans.

On February 22 at Memphis, Tenn., the Southern Baptist Education Association and the Educational Association of the Methodist Episcopal Church, South, effected the organization of "The Council of Church Schools of the South." An invitation was extended to the other evangelical denominations in the South to become members of the Council.

We give the names of the officers and an outline of the principles of the Council.

Executive Committee

President—W. L. Poteat, President Wake Forest College, Wake Forest, N. C.

Vice-President—D. R. Anderson, President Macon-Randolph Woman's College, Lynchburg, Va.

Secretary-Treasurer—Albert R. Bond, Ed. Sec. Education Board, S. B. C., Birmingham, Ala.

Secretary—Stonewall Anderson, Gen. Sec. Board of Education, Methodist Episcopal Church, South, Nashville, Tenn.

Secretary—S. P. Brooks, President Baylor University, Waco, Texas.

Principles of Organization

I. Name—Council of Church Schools of the South.

II. Members—Representatives of universities, colleges, and secondary schools under evangelical church control or patronage and evangelical church Boards of Education in the South.

III. Purpose:—In part as follows:

1. To confer on matters of policy.

2. To plan for co-operative effort:

(1) In public discussion on Christian education.

(2) In publicity.

(3) Unified action with regard to:

a. Inter-school relations.

b. Public school relations.

c. Legislation relating to education.

d. Other educational associations.

IV. Meetings—The Council of Church Schools to hold its annual meeting for one full day during the session of the denominational Associations participating.

V. Officers—President, Vice-President, Secretary-Treasurer. These officers together with two other members will constitute the Executive Committee. Officers to be elected upon the nomination of a Committee on Nominations.

VI. Expenses—Expenses to be pro-rated among the Boards of Education of the several Churches participating.

IN MEMORIAM

V. P. Ferguson

Mr. V. P. Ferguson was born in Carroll county, Miss., the 21st of July, 1859, and came to Hinds county, Miss., in 1875. He was public spirited and stood for the betterment and upbuilding of his community and served his state many years. He had been an active member of the Baptist Church for 40 years, and has a host of friends to mourn his departure. He was a faithful friend, kind husband and loving and indulgent father. May the Lord prepare us by His grace to meet him in that land where sorrow and parting and death never comes.

ONE WHO KNEW HIM.

N. W. May

At Stephenson Mill, January 23, Brother N. W. May passed into his heavenly reward. Brother May was born September 22, 1854; died January 23, 1923. He married Miss A. V. Chisholm in 1874. God blessed this union with 11 children, 6 of whom are living. He was a member of Arlington church at his death.

He possessed many virtues that caused men to love him—kind and congenial to all. He being a traveling man, was the guest of many homes, and all were proud to see him come.

We all will miss "Uncle Nat" but our loss is his gain.

Our Father's blessings on his children, grandchildren and friends.

His ex-pastor,
JAS. A. CHAPMAN.

Samuel B. Gatlin

Samuel B. Gatlin was born April 21, 1895, near Sandersville, Miss. He was a graduate of the Sandersville High School with honors. He united with the Sandersville Baptist church August, 1911, after which he lived a most consistent Christian life.

He volunteered and went to the World War, where he served nearly two years with the 20th Engineers, while in France. His dear mother prayed for him many times each day and she is sure his life was spared in answer to her prayers. He returned home in August, 1919, after which he was engaged in the lumber business.

He was wounded January 8, 1923, by a gunshot, and after thirteen hours of severe suffering he died at 3 o'clock the following morning.

During my seven years as a minister I have seen a great many people pass out of this world, but I never have seen anyone meet death that realized the very presence of Jesus any more than Brother Gatlin. He was so calm and with such great confidence in his Lord.

He said to his mother, "Why don't you smile with me when it is all well with my soul?"

He is supremely
Blessed He is done

With sin and care and woe and with his Savior rest.

He leaves his father and mother, three brothers and four sisters and

wife and baby and a host of friends to mourn his death. His body was laid to rest by his Masonic brothers in Sandersville cemetery on January 9th, 1923, the funeral services being conducted by the writer.

E. C. HENDRICKS.

Geo. Robinson

The subject of this sketch fell on sleep January 12, 1923. He was born at Erie, Green county, Ala., September 12, 1844. When twelve years old his father, Edwin Robinson, moved to Smith county, Mississippi.

In the first year of the Civil War, at the age of seventeen, he joined the Eighth Mississippi Regiment, Company C, under the leadership of Captain Ward. He was wounded at Franklin, Tenn., in 1864.

He was married September 19th, 1865, to Malissa Crook. To this union were born nine children. His wife and two sons preceded him to the grave. He leaves a brother, two sisters, three sons, four daughters, thirty-nine grandchildren and two great-grandchildren.

Under the ministry of Rev. N. L. Clark he joined the Sharon Baptist church about 1878, and lived a consistent Christian life.

He was a loving husband and father, a loyal friend, and a citizen who had proved his devotion to his country.

Mrs. E. M. Bee

Whereas, it has pleased our Heavenly Father, in the loving counsel of His heart, to call from her home and labors on earth, to eternal rest, our beloved friend and oldest member, Mrs. E. M. Bee; therefore, be it resolved:

That in her "passing away" one is removed whose place can never be filled. Her beautiful example of a true Christian character was an inspiration to all who knew her, and by knowing her, loved her. For the past few years, due to the infirmity of age, she was unable to take an active part in the work of the W. M. U., but remained ever helpful and faithful to the cause. Her gentle influence shall be a great loss to all who knew her.

That we, the "Mary Anderson Circle", assure the sorrowing family of our sincere sympathy and love in their great bereavement; that we sorrow with them in our common loss, and we commend to them, that never failing source, solace and comfort, communion with the Lord Jesus Christ.

That we record these resolutions on the minutes of the "Mary Anderson Circle", that a copy be given to the family, that a copy be published in our Church Bulletin and a copy be sent to the Baptist Record for publication.

THE MARY ANDERSON CIRCLE.

Mrs. W. E. Roberts,
Mrs. S. N. Alford,
Mrs. K. E. Wooten,
Committee.

REVEREND J. A. HACKETT, D.D.

This was sent to the Baptist Record a few days before Dr. Hackett's death:

This church is honoring itself to-

day in the privilege of joining in this most unique celebration of the ninety-ninth birthday of Dr. Hackett. He was born October 13th, 1832, and was, therefore, ninety years old last Friday. He is the oldest member of this church, and one of the oldest ministers in the State and in the Southern Baptist Convention. Those who know him know full well that he carries these years with most unusual grace and simplicity, and his "bow still abides in strength". Dr. Hackett was born in Crawford county, Illinois, but his parents moved to Madison county, Mississippi when he was only three years old, and it is within this state that his life has been spent except those periods when he was engaged in pastoral service in other States. He was educated in the public schools of Mississippi, and he was a student at Mississippi College preparing for the gospel ministry when the Civil War broke out in 1861. He grew up under pedo-Baptist influences and environment, but the Baptist appeal gripped his conscience, and he was baptized by Reverend W. D. Denson into the fellowship of Jerusalem Baptist church in Scott county in 1855. He was not long in reaching his decision to enter the ministry, and while the outbreak of the war interrupted his preparatory plans it wrought no change in his consecration to his life purpose. He was a gallant soldier and bears yet the scars of the conflict as a witness to his heroism. He was a faithful chaplain who enjoyed the full confidence and admiration of the soldiers.

He was ordained to the Gospel ministry at Canton, Mississippi, January 3rd, 1863, the presbytery being Reverends D. E. Burns, T. J. Dean, and W. W. Keep.

After the war was ended he returned to Mississippi and became pastor at first of several churches in Yazoo county. He went to the pastorate of the Baptist church at Jackson, Mississippi, July 1st, 1868. His first marriage was in 1869 to Miss Anna Maria Storr of New Orleans. His next pastorate was at Crystal Springs, Hazlehurst, and Clinton, where he remained until 1877 when he became pastor of the First Baptist church at Shreveport, Louisiana. He did notable service in this important field where he remained for eight years. While pastor in Shreveport his first wife died leaving him with four small children. During his Shreveport pastorate a splendid church building was erected and every department of the work went steadily forward.

In the latter part of 1884 he accepted a call to the First Church, San Antonio, Texas. About the time of his acceptance of this pastorate was married a second time to Miss Emma J. Gardner, who had been in the employ of the Home Mission Board, and who was unusually well equipped to assist her husband in his responsible work. They still walk together, a source of mutual inspiration and comfort and happiness. After three years at San Antonio Dr. Hackett returned to Mississippi and became associated with Dr. J. B. Gambrell in conducting the Baptist "Record" which was then

published in Meridian. Besides doing this editorial service Dr. Hackett served as pastor of churches in the vicinity of Meridian and made himself useful in every way to all Kingdom enterprises. After disposing of his interest in the "Record", which was moved to Jackson, Dr. Hackett retired from active service and made his permanent home in the city of Meridian where he still lives. He is a faithful member of his church. He finds time to do frequent preaching in all the surrounding churches. He is the beloved president of the Baptist Ministers Conference. He is the unfailing joy of younger Christians who find the sweetest joy in calling him "blessed".

As he starts on the last decade toward the century mark we wait our salutations and give him the assurance of our unfailing affection.

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Midway

Midway Baptist church, situated in Leake county near Edinburg, with a membership of from sixty-five to seventy, is now enjoying half time.

We feel that this change, as well as a change in the financial and spiritual growth of our church, is due largely, almost wholly, to the untiring and persistent efforts of its Godly pastor, Rev. A. E. Lucas.

For six years he has served us faithfully and efficiently, regardless of the snow and sleet of winter, and the dust and heat of summer. Inclement weather and impassable roads are never excuses for him. Even though walking were the only available means of travel he never disappoints his people.

Though his "lines" have not always been cast in pleasant places surely the Lord is with him in overcoming difficulties. His heart is in his work, for he visits the sick and afflicted, helps the poor and needy. No one ever appeals to him for aid and appeals in vain.

Truly he is a pastor worthy the love and loyalty of every member of his church, and may this be a year of awakening to this fact. May grace, mercy and peace be his, with the Lord's richest blessing showered upon us all.

A MEMBER.

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Bogue Chitto

We have just had the happy privilege as a church of having Dr. C. C. Carroll of Baptist Bible Institute to give his series of lectures on the Book of Revelation.

It was enjoyably helpful to as many as were able to attend.

We hope to make these institutes an annual affair.

Among the preachers who heard Dr. Carroll were as follows: Holcomb and Sandifer, Weston, Miss.; Taylor and Sasser of Brookhaven; Mize, Silver Creek; Johnson, Norfield. Visitors also were present.

The book was set out so as to see the word of the Lord brought to pass, His will accomplished.

R. D. STRINGER.

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BRITISH DEBT SETTLEMENT GREAT HELP TO BUSINESS

New York City, Feb. 23, 1923.—Roger W. Babson is now on his annual trip of inspection. With some 10,000 miles of travelling he will study conditions in 26 leading centers of the United States. His report divided into eight sections presents an unusually valuable picture of current business conditions. Section No. 2, which is issued today, treats of New York, Pennsylvania, Maryland, and Ohio.

"As New England was the first section to be hit by the depression and the first to recover," says Mr. Babson, "so New York, Pennsylvania and Ohio being the second section to be hit, naturally is the second section to recover. In 1920 the center of the depression was at Bridgeport, Connecticut; but by 1921 the center of depression had moved to Akron, Ohio. From Connecticut to Ohio, however—business is today in fair shape. The steel industry is back to 85% of its capacity; coal mining is very active; the carpet factories and textile mills are exceedingly prosperous; the agricultural sections and the numerous small factories of these states are getting on much better. New York City is feeling fairly optimistic. The hotels are full and the retail stores are doing a good business. There, however, is no such riotous spending of money in the restaurants and theatres as during boom times. The principal industry of New York City is banking and jobbing. The bankers are not especially optimistic over the prospect of lower money rates for 1923, excepting those who sell bonds. Of course, as money rates decline the demand for bonds increases and bond prices strengthen. Certain banks have already been obliged to reduce their dividends and more reductions may be expected by other institutions.

"The jobbers of New York City are facing some uncertainty. Their work is very largely importing and exporting. The tariff has handicapped them considerably, notwithstanding the optimistic figures on foreign trade which the Department of Commerce is issuing. Whatever the figures may show, these exporters and importers find it much more difficult to do business. This, of course, means a smaller margin of profit for all concerned. However, there has been a distinct feeling for the better throughout the East since President Harding's Message on the British Debt Payment Plan. In the midst of all this talk about the cancellation of debts, repudiation of contracts, accompanied by a general depreciation of foreign bonds, it surely was stimulating to have the British come forward and flatly state that they are determined to pay us principal and interest in full. Considering that of the \$10,000,000,000 owed to the United States over one-half of it was by England, this is a tremendous step toward the restoration of international confidence and commerce. The general impression in the East today is that in return we should now help England and give her all the credit we can

to enable her to buy our farm products. Now is our chance for us to demonstrate that it pays for a nation to meet her obligations and protect her creditors. In view of this and other events, the keenest bankers of New York City look for a rather active stock market during the year 1923, believing that the market will swing both ways between very broad limits, thus giving us both higher prices and lower prices than we saw in 1922.

"Every time that I visit the Mohawk Valley of New York State I am more impressed with its great activity and its potential resources. I should not be surprised to see the country, lying between Albany and Buffalo, traversed by the New York Central, the West Shore and the Erie Canal, become the greatest manufacturing section of the United States. Its climate is ideal; its labor conditions are good; it abounds in agricultural resources, thus assuring a reasonable cost of living; the greatest bituminous coal mines of the country are located to the south and the greatest number of available water powers are located to the north. These conditions are certainly ideal for general manufacturing of all kinds. This valley is close not only to our great American cities, but it is well located for export trade.

"In case we ever establish reciprocity with Canada, this would still further help the states of New York, Ohio, and Pennsylvania. Moreover, let me add that we do not appreciate our Canadian opportunities. Canada is a wonderful country, and both Canada and the United States are making a great mistake in erecting tariff walls. The United States should freely purchase raw materials from Canada who should reciprocate by buying manufactured goods of us. The Creator expected such reciprocity to take place and both countries are making a great mistake by trying to block the natural flow of commerce.

"Ohio is coming along slowly, but surely. Of course, the agricultural interests of Ohio have suffered severely the past two years, but the industries of the state are so diversified that Ohio has not suffered like states further west. There, however, is less activity in Ohio today than in New York or New England. Ohio, however, is a wonderful state and has some wonderful cities. These cities are not only well located and constructed, but they are peopled with men and women having vision, energy, and desire to do something worth while. Hence, I am very optimistic for Ohio in the long run. My reaction in Pennsylvania was not so good. Philadelphia, Pittsburgh, and some of the other cities are doing very well, but there seems to me a spirit throughout the state to depend more on inherited wealth than upon one's immediate efforts. This is evidenced in the attitude of some of the great corporations and also in the case of the public at large. This attitude was shown when the coal export tax was enacted. Everywhere I was asked about this tax. There seems to be a very strong

feeling against it. Business men in Ohio, Illinois, and other states said that they considered it the most dangerous piece of legislation enacted since the days of slavery. They claim that if Pennsylvania can put an export tax on coal, then New York can put an export tax on pulp, Ohio on brick, Michigan on copper, and all the other states on something or other. This would mean chaos for our commerce and give a blow to American prosperity from which it would take us one or two generations to recover. Personally, I believe that the politicians of Pennsylvania have entirely misinterpreted the wishes of the Pennsylvania people.

A single state cannot live upon itself any more than a dog can live on its tail. Pennsylvania needs the rest of the country more than the rest need Pennsylvania. Any state which attempts to exist by taxing other states will fall as flat as did Athens, Rome and Carthage. However, I am convinced that there is no such disposition in Pennsylvania as business men elsewhere pretend, but that fears along this line are ungrounded.

"Just one word in closing regarding New Jersey and Maryland: I find New Jersey very active. New factories are going up every day and there is a fine spirit among its people. Maryland, of course, never gets very excited. It does not suffer very much from either reckless boom or depressing panics. Personally, I am very fond of all of these states and hate to leave them."

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